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ON THE NEW YEAR.

WHENCE COMEST THOU? WHITHER GOEST THOU?

Eheu, fugaces, Posthume, Posthume,
Labuntur anni ———
Linquenda tellus, et domus, et placens
Uxor: neque harum, quas colis, arborum,
Te, præter invisas cupressos,
Ulla brevem dominum sequetur. HOR.

How swiftly glide our flying years!
Alas! ———
Your pleasing consort must be left,
And you, of villas, lands, bereft,
Must to the shades descend;
The cypress only, hated tree!
Of all thy much lov'd groves, shall thee,
Its short liv'd lord, attend. FRANCIS.

AT this interesting season of the year, we usually look into our affairs; should we not, also, examine our spiritual state, and ask ourselves with the utmost solemnity the important questions, How do matters stand between God and our souls? Are there not books that intimately affect our eternal welfare, about to be opened? Surely there are; how mindful should we be of them!

The last evening of the eventful year which has been added to the periods of eternity, I withdrew from the world to hold converse with him "who seeth in secret." I entered my closet—I closed the door. My mind was deeply solemnized with the thought, that, perhaps, I should never see the close of another year. That surrounding objects might not improperly occupy my attention, I extinguished my taper. I heard, or seemed to hear, a small still voice; it said, "Mortal! whence comest thou?" A profound silence ensued, till again its accents broke upon mine ear; again it said, "Mortal! whither goest thou?" I fell prostrate before the present Deity. I adored him who formed me; I involuntarily exclaimed, O my God, teach me to review the past, and to look forward to the future, with every suitable emotion of heart. Teach me, O "teach me to number my days, and to apply my heart unto wisdom."

The solemn questions thus addressed to me, awakened every

faculty of my soul to serious and devout reflection; idea crowded on me after idea, till my heart was full, and I knew not how to avoid at least attempting a reply to the momentous queries of my invisible, but present and beloved Monitor.

I come, Lord, said I, *from witnessing thy hand in the afflictions of my poor impoverished neighbours.* I have seen many families once affluent, and numerous others who resided in decent and comfortable circumstances, suddenly reduced to penury and distress. I had fondly hoped that the return of peace to my long afflicted country, would have been the harbinger of commercial and domestic prosperity: but, alas! I have found that "thy hand is stretched out still." An unproductive harvest, and a diminished trade, have taught me that thou hast other rods with which to chastise the nation, besides that of war! Still I would bless thee, O my God, that thy almighty voice has been heard, stilling the fury and madness of the nations. At thy command, the devouring sword is universally sheathed: let it be drawn no more for ever. No more let the fields of Europe be covered with torrents of human blood. Let her golden harvests be no more trampled to pieces by contending armies, or be consumed by the conflagration kindled by the fiery breath of war. Let not the cries of the orphan and the widow —the lamentations of brother for brother—of the father for the son—of the son for the father, again pierce our ears, or pain our hearts. Ah! where is the much vaunted dignity of man—where his boasted natural propensities to virtue! The tyger of the forest spares his kind, he preys not on the tyger. Ambition, infernal, accursed fiend, what hast thou done! The blood of murdered millions rises against thee to the throne of the Creator. But

——"where shall fancy find
A proper name to call thee by, expressive
Of all thy horrors? pregnant womb of ills!
Of temper so transcendently malign,
That toads and serpents of most deadly kind
Compar'd to thee are harmless."

O God of peace! thou hast affected the mighty work. Speak again, give but the mandate, and they are closed for ever.

Suffer me, also, to plead with thee, O thou Father of mercies, for the afflicted, the poor, and the destitute. O let not thine anger endure for ever. Hast thou not said "the needy shall not always be forgotten: that the expectation of the poor shall not perish for ever!" Let the cries of the destitute labourer, and of the distressed artizan, "enter into the ears of the Lord of Sabaoth." I magnify thy name, O God, that thou hast inclined the hearts of the rich to be bountiful, and that many of the poor that cried, are partaking of the blessings of their liberality. Teach them, also, by thy Holy Spirit, O Lord, that "they build too low who build below the skies;" and let thy "goodness lead them to repentance," that "by patient continuance in well doing, they may seek for glory, and honour, and immortality, eternal life."

I come, Lord, to express my unfeigned joy, that the past season has been an eventful one to the interests of the divine Redeemer. New churches (to the pious heart, how inexpressibly pleasing the transition from the sanguinary triumphs of the rapacious conqueror, to the bloodless con-

quests of the compassionate Immanuel) have been planted in heathen lands. Many have "cast their idols to the moles and to the bats," and have built their immortal hopes on the cross of the suffering Saviour. The word of life has been translated into languages in which it was never before known. Every fibre of my heart thrills with joy at the recollection, that multitudes, for ages enveloped in the shadow of death, now know, that thou hast "so loved the world, as to give thy only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." They have themselves heard the Redeemer, in sounds sweeter than the melody of angelic harps, proclaiming the animating, the immortal truths, "In my Father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you. I am the resurrection and the life. Because I live ye shall live also. Where I am, there also shall my servants be." Yes, thou adorable Father of mercies, I am come from witnessing thy marvellous goodness to the perishing heathen; and I would join them in their transports of gratitude and praise. Ride forth, almighty Saviour, "conquering and to conquer," till the myriads of the redeemed surround thy throne—till innumerable diadems sparkle at thy feet, and adorn thine head—till earth and heaven bow the knee, and acknowledge thee "to be Lord, to the glory of God the Father."

I am come, Lord, from another year's observation of my own character. And I would review the past year, and every period of my life, with deep humility. I would abase myself before thee, thou holy Lord God. "If thou wert strict to mark iniquity, O Lord, who could stand? but there is forgiveness with thee, that thou mayest be feared." The longer I have lived, and the more accurately I have watched over my heart, the more evident has it been to me, that I am prone to forget God, though every object above, around, and beneath, ought habitually to fill me with love to his character, and to remind me of his presence. I perceive that I am too unmindful of his incessant and astonishing favours, though "I live and move, and have my being in him," and without him am less than nothing and vanity. I have learnt that I often ignominiously parley with my spiritual foes, when I ought manfully to resist them;—that I am accustomed to deceive myself in the vain expectation of bliss from earthly scenes, when every circumstance of my history incontestibly proves, that the happiness of an immortal mind consists in communion with God, and the enjoyment of his love;—that I too frequently murmur at the divine dispensations, and wish the allotments of Providence to myself and friends were otherwise, whilst it is abundantly evident, that infinite wisdom has directed my way, and managed my concerns;—that I have too commonly distrusted the faithfulness and love of my heavenly Father. O God! "be merciful to me a sinner!" Let the blood of Christ cleanse me from all sin. Lord! make me more humble and penitent, make me wiser and better from the experience of the past year.

I come, O my God, from the enjoyment of innumerable mercies. They have been "new every morning, and renewed every even-

ing;"—in greatness, how have they resembled the mountains that rise toward heaven; in number, they have surpassed the dew-drops of the morning, or the innumerable sands that barrier the ocean; in freeness, they have been comparable to the air I have breathed, or to the light of heaven that has shone around me. How do I regret my entire inability to enumerate thy favours, or properly to estimate them. "My feeble spirit pants beneath, the pleasing, painful load." Yet were I to be unmindful of thy mercies, inanimate creation might well break its silence, and reproach me with my base ingratitude. I will not, I cannot forget thy benefits. How hast thou sought me, a wretched wanderer from "the fountain of living waters," and brought me to the streams of everlasting consolation! How hast thou spread a table for me in the wilderness, even in the presence of my enemies! My bread has indeed been given me, and my water has been sure. "With this staff passed I over Jordan, and now I am become two bands." How hast thou delivered me, when all creature aid has vanished, and there has been but "a step between me and death!" At thy bidding, new health has glowed on my countenance, new vigour has nerved my limbs. When on the very brink of ruin, and the great enemy already regarded me as his prey, how hast thou interceded for me, and my faith has not failed! Thou Book of God, how through another year has thy lustre been shed upon my path! what additional claims has thy adorable Author acquired to my most affectionate regard, to my highest veneration. Thou sanctuary, hallowed retreat from a world of sin and care, how hast thou been to me the house of God, and the gate of heaven! Your hours I would recollect with undissembled gratitude, ye delightful sabbaths! when I have seen my Saviour through the lattices of ordinances, and have been conscious of a "joy unspeakable" in prospect of the full vision of his uncreated glory. Ye Ministers of the Gospel! whether Paul, or Apollos, or Cephas, how, with your varied gifts and graces, have ye instructed, cautioned, warned, and comforted me. But where shall I close the astonishing review. Mountain rises above mountain; and when I have imagined that I have gained an eminence from whence I could calmly contemplate the whole of thy wondrous favours, how have the rays of thy glory dissipated the clouds that were around me, and I have perceived infinite heights of mercy which man or angel could never reach. "O what shall I render to thee for all thy benefits. Bless the Lord, O my soul! and all that is within me bless his holy name."

I come, O my God, from scenes of bereavement and distress. I have seen parents and children conveyed to the silent tomb; I have marked the serenity of their countenances, a serenity arising from faith in him who is the resurrection and the life, with inexpressible delight: I have seen them expire with hopes full of immortality and eternal life. I have heard surviving mourners exclaiming with elevated gratitude and joy, "The Lord liveth, and blessed be my rock, and exalted be the God of my salvation. O my God, let me live the life, and let me die the death of the righteous."

And, to awaken me to consi-

deration, dost thou ask me, Lord, *Whither I am going?* Lord, thou knowest. Perhaps,

To serve thee in thy vineyard a little longer. I have sometimes found it, Lord, a heaven upon earth to serve thee, and still employ me for the promotion of thy glory. Yes, let me serve thee, to whom I am under the highest possible obligations, *humbly*, knowing that my ability to serve thee must come from the aids of thy Spirit; that I have nothing but what I have received, and that, at best, I am an unprofitable servant—*wholly*, since I am entirely thine, redeemed by the precious blood of Jesus—*faithfully*, declaring, whether men smile or frown, the whole counsel of God—*diligently*, knowing that the night is at hand, and that the slothful, no less than the unprofitable servant, shall be cast into outer darkness—*joyfully*, with a consciousness that thy service is my element, that "thy yoke is easy, and thy burden is light" — *affectionately*, with a soul imbued with that overflowing pity which filled the heart, shone in the eyes, and flowed from the tongue of the Son of God, when "he beheld the city, and wept over it"—*perpetually*, let me never be so base as to abandon thy service; the longer I live, the more reason will there be why I should serve thee; eternity itself will not be too long to show forth thy praises, and to declare thy glory.

Certainly I am rapidly going to the grave. Perhaps, ere this year closes, I may be numbered with the dead. During the past year, many have been carried to their graves. Our fathers, our children, our relatives, where are they? They are gone into eternity; and when the heavenly bodies shall have revolved a little longer, I too shall go the way whence I shall not return: my beloved friends, my dear children, shall "seek me in the morning, and I shall not be." Lord! let my languishing frame be supported by the omnipotent arm of thy love. Let the light of an eternal day dawn around my dying pillow. Let death be swallowed up in victory. Let surviving friends say, His end was peace!

"Night dews fall not more gently to the ground,
Nor weary worn-out winds expir'd so soft."

Doubtless I am hastening to the tribunal of God. How certain, how exact this judgment, how momentous its consequences! "Seeing I look for such things, what manner of person ought I to be in all holy conversation and godliness."

I hope I am going to the possession of eternal joys. O my God, I trust thou hast begun thy good work in my soul, which thou hast engaged to carry on and complete. Do with me as seemeth thee good; but, O! save me. Kindle in my soul the hallowed fire of thy love, and sin and death shall never be able to extinguish it. Thou hast saved such sinners as I am, and I will not, I cannot despair. I fly to thy mercy, rich and free, and sovereign in Christ Jesus my Lord. I exult in the immortal hope, may I not add, the humble, yet confident expectation, that when all my years on earth are passed away, thou wilt indeed raise me to the enjoyment of thy glory.—

——— "With the patriarch's joy
Thy call I follow to the land unknown:
I trust in thee, and know in whom I trust:
Or life or death is equal; neither weighs;
All weight in this—O let me live to thee!"

Cozeley. B. H. D.

REMARKS
ON THE
CONTROVERSY
IN THE
CHURCH OF ENGLAND,
RESPECTING
BAPTISMAL REGENERATION.

(Continued from page 316 of our last Vol.)

THE next author whom we shall notice as taking a prominent part in this controversy, is the Rev. JOHN SCOTT, M.A. who has published a large pamphlet, entitled, "*An Inquiry into the effect of Baptism according to the sense of the Holy Scripture and of the Church of England; in answer to the Rev. Dr. Mant's two tracts,*" *&c.* pp. 270.

Mr. Scott begins by stating Dr. Mant's expressions on the effect of baptism, in opposition to which, he first exhibits his own views of that great moral change which the scripture calls regeneration; and then endeavours to prove, that more is meant by it than the application of baptism;—that the baptized persons spoken of in the New Testament, were those who professed faith in Christ;—and whom the apostles believed to be regenerated, *before* they were admitted to baptism. Much of Mr. Scott's reasoning on this point agrees with Mr. Biddulph's; and might be adopted by any of our brethren. "Turn now," says Mr. S. "to the New Testament;—there we find, indeed, baptism expressly ordained by Christ himself, with the declaration, 'He that *believeth* and is *baptized* shall be saved.' It is the appointed mode of professing faith in him: it is a sign, a pledge, a means of important blessings. As such it is required to be observed, and it is supposed that Christians have not failed to observe it." p. 81, 82. Here we agree with Mr. Scott; giving our own interpretation to the phraseology, we admit that the baptism of a believer is a "sign, a pledge, a means of important blessings."

Mr. Scott appeals to the *Articles* of the Church of England, particular notice is taken of the *ninth*, which is entitled "Of the original or birth sin." He repels Dr. Mant's reasoning, doubtless in his own view completely;—but in ours insufficiently. On referring to the original Articles published in the time of king Edward the sixth, in the year 1552, we find it is said in the *English* edition, "This infection of nature doth remain, *yea, in them that are baptized.*" In the *Latin* edition it is, "*Manet etiam in* RENATIS *hæc naturæ depravatio.*" Again, "And although there is no condemnation for them that *believe* and are *baptized*, yet the apostle doth confess, that concupiscence and lust hath, of itself, the nature of sin." In the Latin copy it is, "*Quanquam* RENATIS *et credentibus,*" &c. When the Articles were revised ten years after, the Latin expressions were left unaltered; but in the first of those above mentioned, the English translation was rendered, "*Yea in them that are* REGENERATED," &c. From this comparison of the expressions used, it is difficult to avoid the conclusion, that the Reformers in 1552 considered the terms *regenerated, (renatis)* and baptized, in a very important sense, synonymous.

Reasoning from what is said in the Articles which treat "*of the Sacraments,*" Mr. Scott argues, that what applies to one sacrament, is designed to apply to the other also; and as it is said, (Art. 25.) that "in such only as

worthily receive the same, they have a wholesome effect or operation," he concludes, that baptism according to the church, can only be considered as beneficial to those who are *worthy, or right receivers* of it. If Mr. Scott will take the consequences of his own reasoning, and will continue to lay as much stress on *worthily receiving* baptism, as on *worthily* receiving the Lord's supper, what will become of his whole system? How can infants *worthily* receive baptism? He must prove that the worthiness of the sponsors attaches the benefits of *worthy receiving* to the unconscious recipient. But where is the scriptural authority for this sentiment? The fathers of the English church virtually confessed that they had none: for in 1552 they said, "the baptism of young children is to be commended, and in any wise to be retained in the church." Ten years afterwards, when they reviewed the Articles, they still produced no scripture for it, but they then said, "the baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." (Art. 27.)

It may possibly be said, in reply to the preceding remarks, that the revisions show the care with which the subjects were examined, and that the reformation thus became more complete. Yet on this supposition, the unity of the English church is given up; for the doctrines of the first reformers, and of those who succeeded them, are not the same. Here, also, an inquiry arises, which will greatly perplex Mr. Scott's interpretation of the doctrine of the church, view it on what side we may:—for if the opinions on the subject of baptismal regeneration *did* undergo a change, how are we to interpret the expressions in the Liturgy and Articles, which were not changed? If by the sentiments of the *first* reformers;—then baptism is to be considered as washing away original sin, and as being regeneration. If it be said, this opinion is indefensible, and the latter reformers expressed themselves with more caution than their predecessors;—then the question returns, why was the same language continued in the Liturgy?

Our readers will probably think this a digression: we return, then, to Mr. Scott. He thinks that Dr. Mant's chief fault consists, in his having confined his attention *to the case of infant recipients of baptism.* p. 116. And he adds, "I must still think, that with the case of infants, and *in transferring to subjects incapable of repentance and faith, language which was* ORIGINALLY *applied* ONLY *to persons* supposed *to possess both, much of the confusion which has prevailed was introduced into the subject.*" p. 116, 117. Here we verily believe that Mr. Scott is right, and that the members of his church would do well to give this *plain* but *important* remark a serious consideration.

In supporting his own theory, he lays great stress on the office for the baptism of adults. The reason is evident: adults profess faith and repentance, and are presumed in Mr. Scott's sense, to be regenerate before they are baptized. But if we carefully peruse the office, we shall find, that they are spoken of as *regenerate* AFTER they are baptized, and NOT *before* the administration of the ordinance. Here, then, we ask, does the church mean, that though professed faith and repentance are pre-requisites to adult baptism, yet that the per-

sons who profess them, are not called regenerate *till* they are baptized;—or, does it mean, that they are baptized as persons who are in the judgment of charity regenerated *before* their baptism, only that the office had omitted to call them so? If on examination it should prove, that the church considers the adult subjects to be believers *before* baptism, yet not regenerate *till* they have received baptism, Mr. Scott will find it very difficult to maintain his ground, and his appeal to this office will not answer his purpose.

We are next presented with "the case of infants." p. 138, &c. Here Mr. S. asserts that the same vows and engagements are required of the infant to be baptized, as of the adult: and he asks, "of whom are they required? NOT *of others*, as is often eroneously supposed, but of HIM *through the medium of those who act for him.*—Accordingly the questions run, 'Dost thou, IN THE NAME of this child, renounce, *believe*,' &c. Nay, 'Wilt THOU be baptized? Wilt THOU obediently keep God's holy will and commandments?' These questions are addressed as to the child himself: the answers considered as his answers. It is as if, by a sort of legal fiction, to which we are no strangers in the most important temporal transactions, the soul of the child were considered as transferred to his sponsor, and as speaking in him and by him." p. 139, 140.

We are not surprized at the expression in the next page, referring to this statement and its continuation:—"Now all this is very remarkable?" We really think so. It is obvious according to Mr. Scott's statement, that infants are supposed to be baptized *on a profession of their faith.* And if it be asked, how is this possible? we are told that it takes place by *a sort of* LEGAL FICTION! We know that Blackstone speaks of legal fictions, and lawyers tell us how they are used; but Mr. Scott ought to have shown that the *Bible* recognizes a *legal fiction* in the profession of faith, and in the administration of ordinances. This, however, is not done.

Having explained and defended his own hypothesis as far as he thought necessary, our author compresses the substance of the whole in a few lines:—"Here, therefore, is the same system of *charitable supposition*, which we have seen pervade the office for adult baptism. The prayers are supposed to have been sincerely offered; the promises made, it is presumed, will be performed: and UPON THESE ASSUMPTIONS, the infant is spoken of as regenerated by God's Holy Spirit," &c. p. 144. So then, it seems, the infant is called regenerate at its baptism, because it will be regenerated afterwards, IF the sponsors are sincere, and IF the child, when it comes to age, keeps the vows made by the sponsors in its name! We neither wish to misunderstand, nor to caricature Mr. Scott's sentiments, but such appears to us to be the unavoidable inference from his words.

Mr. Scott seems aware, that he is here treading on dangerous ground; for he says, "If it be thought that there has been some more difficulty in making out this case, than that of adults; I beg to suggest, that it is nothing more than naturally results from the condition of infants, *supposed* to make vows, and *on the faith of those vows, pronounced rege-*

nerate; which they can give no evidence, in their conduct, either of a regenerate or irregenerate state." p. 145. This is, indeed, a difficulty. How infants can make vows, or, how they can, in the present instance, be *more bound* by the promise of their sureties than they would have been *without such a promise*, is not explained. But Mr. Scott is so satisfied with what he calls the *hypothetical principle*, which is the assumption that what is professed is sincere, that he defends, on that ground, the Catechism, the offices for Confirmation, for the Churching of Women, for the Burial of the Dead, and even the Absolution.

He pleads that the same principle is adopted in scripture; and accounts for the language of the New Testament, from the situation of the primitive Christians. "In such times it was natural and reasonable to believe, that *professed* Christians were *real* Christians—and those who were 'baptized' were, indeed, regenerate by the Spirit of God." p. 171. He adds, "And this affords a most easy account of the means by which the strong language that has been so long in use, was brought into the church." p. 172. Doubtless Mr. Scott is satisfied with the above representation. But if there be no scriptural authority for infant baptism, an unavoidable consequence follows, which is, that this "easy account" shows us how the sign was afterwards put for the thing signified, and the language formerly applied to those who were believed on reasonable grounds to be *real* Christians; was applied to those who, it is confessed, "can give no evidence in their conduct either of a regenerate or unregenerate state." For while the New Testament directed ministers to baptize those who professed their faith, in the hope, that on such evidence as they had given they *were regenerate*, the church, departing from the original plan, but still using the old language, called those regenerate, who neither *did* believe, nor *could* believe; and for no other reason that we can see, but because they had been baptized.

Our author endeavours to strengthen himself by authorities. He has brought many, and might have adduced more; and an equal number might be brought against him. He then states, that by Dr. Mant's concession, every adult person "receiving baptism rightly," is regenerate before he is baptized. Chap. xi. After this, he discusses the consequence and tendency of the opinion in debate, and brings forward his own conclusions concerning the effect of baptism. Chap. xii. p. 213, &c. This is an important part of the work. The author strongly points out his sense of the danger arising from a diffusion of Dr. Mant's sentiments. It is true the Dr. combined cautions and restrictions with his general statements; —but says Mr. Scott, "a speculative man may try to persuade himself, that Dr. Mant's restrictions of this kind render his doctrine harmless; but the great practical question is, How will it impress the mass of 'the community,' among whom it is to be disseminated? For a time, his cautions and limitations may seem to bear some tolerable proportion to his *broad positions* of a contrary nature; because the former fall in with all that we have been used to, and with the suggestions of that conscience, which God has implanted in the breast of

man; while we hesitate at the latter as novel and almost incredible: and conclude, that they are to be received in a qualified sense, even where it is not expressed. There may have been health enough infused into the constitution from other sources, to enable it to resist the poison for a time. But in the lapse of a few years, if such sentiments become common, the case will be altered. The cautions and limitations will gradually fall into oblivion, while the *broad assertions, and obvious but dangerous inferences* from them, may fix themselves in the memory, become principles in the heart, and govern the life." p. 220, 221.

Apply this passage to the general subject before us: how strongly it points out the tendency of the '*broad assertions*' used in the Liturgy! If the 'cautions and limitations' be as numerous as Mr. Scott and his friends imagine them to be, yet what has been their effect "on the mass of the community?" Has it not been manifest ever since the Reformation, that if they existed, they rapidly fall into oblivion, while the "*broad assertions and obvious but dangerous inferences from them,*" have fixed themselves in the memory, and become principles in the heart. Surely none will deny, that when churchmen learn Mr. Scott's doctrine of regeneration, they *generally* have an opposite one to *unlearn;* and in so doing, they acquire a method of paraphrasing the baptismal service, which they never thought of before.

Mr. Scott quotes a passage from the Bishop of Lincoln's Refutation of Calvinism, in which his lordship says, "those who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away; and they receive forgiveness of the actual sins, which they themselves have committed," &c. p. 221. This paragraph appears to Mr. Scott incorrect and highly dangerous. We think so too: especially when we look at its close. After the Bishop had used many strong expressions respecting baptism as the regeneration spoken of in the New Testament, and had quoted a number of texts, he says, they "all relate to a single act once performed upon every individual —an act essential to the character of a Christian, and of such importance, that it is declared to be instrumental to our salvation." p. 222. Yet, after all, our author admits more of the Bishop's sentiment than could be expected from the tone of his opposition. At the close of chap. xii. he says, "I add the following remarks from works already before the public, without venturing to pronounce any very confident opinion on the point to which they relate.

"A *large proportion* of the clergy, called Evangelical, DO suppose, that some *special gracious effect* attends the due administration of infant baptism, *beyond* the mere admission of the child to the privileges of *church membership.*

"This is certainly our own sentiment: We find *no difficulty whatever,* in considering the baptismal rite as *an assurance and pledge on the part of God,* that the person hereby admitted into *personal covenant* with him through the second Adam, *shall not perish through the fault of the first,*" p. 234, 235.

Every expression in this quotation deserves attention. Our author may say, that he has carefully avoided pronouncing "any very confident opinion" upon any of them. But had he thought them opponent either to his system or to truth, he would not have brought them forward. The first part, principally in the words of a venerable relative, states the sentiments of a *large proportion* of the clergy called Evangelical; and the last is quoted from a work (the Christian Observer) which is generally considered to exhibit the opinion of the same body.

It is granted, that children are admitted to the privileges of *church membership* by baptism; and it is supposed, that SOME SPECIAL GRACIOUS EFFECT attends the due administration of baptism BEYOND this. Will Mr. Scott, or any one of the "large proportion" of the evangelical clergy who adopt this supposition, have the goodness to inform us, *what that special gracious effect* is;—wherein it differs from regeneration, or how far it falls short of it? Believing them to be men of integrity and piety, we respectfully ask, Whether it is not this supposed gracious effect, which they keep in view, when they thank God that it hath pleased him to regenerate (the baptized infant) *with his Holy Spirit*, and to receive him for his *own child by adoption?* (See the Office for the Baptism of Infants.) If they reply, No: they do not mean this; we would then ask, What *do* they mean when they use such expressions? If they say, they *do* refer to this special gracious effect, when they read the baptismal office; they then actually call this supposed gracious effect, Regeneration; although when they preach the gospel unfettered by the language of a *fixed liturgy*, they state, that there is *another* and *higher* regeneration needful; a regeneration not necessarily attendant on baptism, and, without which, a man cannot enter the kingdom of God.

Here we conceive that Dr. Mant, and even the Bishop of Lincoln, nearly approximate to Mr. Scott's statement. That special gracious effect before mentioned, *they* would call *regeneration;* they consider it as a seed which needs to be watered and properly cultivated that it may be fruitful; Mr. Scott and his friends allow the *effect*, but they either will not allow that it *is* regeneration, or contend that the New Testament uses the term in a higher sense; while they *all* agree to thank God that the baptized infant is REGENERATE WITH the HOLY SPIRIT.

Respecting the consequences of Adam's sin, the difference is still less. Mr. Scott disapproves of the Bishop of Lincoln's representation—"that those who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away," &c. The evangelical part of the establishment say, in Mr. Scott's quotation from the Christian Observer, "We find *no difficulty whatever* in considering the baptismal rite as an *assurance* and *pledge* on the part of God, that the person *hereby* admitted into personal covenant with him through the *second* Adam, shall not perish *through the fault of the first.*" Both suppose injury done to the human race by Adam; both suppose the injury in some degree repaired when a child is

baptized. The Bishop supposes, with the Reformers and many of the Fathers, that the original guilt is mystically washed away:—the opposite party suppose, that *baptism* is on the part of God, an *assurance* and *pledge*, that the person baptized shall not perish through the fault of the first Adam: and it is, in substance, acknowledged by each, that this benefit is through the grace of Christ the second Adam. In expression, there is some difference; but in idea, how nearly they agree.

The venerable parent of the author whose work is now before us, was, we think, very near the truth when he said, "Indeed the *fathers*, as they are called, (that is, the teachers of the Christian church during some years after the death of the apostles,) soon began to speak on this subject (Regeneration) in unscriptural language; and *our pious Reformers*, from an *undue regard* to them and to the circumstances of the times, have *retained* a few expressions in the Liturgy, which are not only INCONSISTENT with their other doctrine, but also tend to PERPLEX men's minds, and MISLEAD their judgment on this important subject." *Scott's Essays*, *Essay* xii. p. 201. 5th edit.

We cannot conclude without adding, that Mr. Scott's two last pages gave us great pleasure. They contain principles, which we shall always be glad to see practically recognized. They are manly, and much to his honour. He asks for nothing but *fairness* in an opponent. He clearly and forcibly states the chicanery which is often displayed in controversy. He brings to view what he conceives to be the bearing points of the debate, and says, "Let these and other arguments be fairly met and canvassed, and, I say again, I am satisfied; I will regard the man who thus combats me, not as an adversary, but as my coadjutor in the investigation of truth." p. 270. This is noble. We differ from Mr. Scott on many points;—but we part from him with sentiments of respect.

THE MAMMON OF UNRIGHTEOUSNESS.

"*Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.*" Luke, xvi. 9.

THIS exhortation is the practical improvement of the parable of the unjust steward. This man made to himself friends, by means of the mammon of unrighteousness, who received him into their houses, when he was turned out of his office. So Christians, by the same means, are admonished to secure friends, who shall receive them into everlasting habitations. But while the conduct of this man furnishes a hint for our improvement, it by no means affords an example for our imitation. The character of the unjust steward is to be held in detestation, because of its *injustice*. And when it is said that the lord, or his employer, commended him, it implies no approbation of his conduct. It was impossible that he should approve of the man who had so wantonly abused his trust, and embezzled his property, The commendation applies only to his *worldly wisdom* irrespective of the morality of his conduct. He made the best use

of the property over which he had power, so as to secure his own advantage. He turned it to the most profitable account. And it will be well for Christians, wealthy Christians especially, if, by means of their riches, they are led to procure themselves friends who will receive them into everlasting habitations.

Mammon is the Syriac term for *riches*. Our Lord uses it likewise in his sermon on the mount—Matt. vi. 24. In both places the connection leads us to consider it as expressive of *riches*.

It is very remarkable, that the object which is so universally beloved and sought, should have a badge of dishonour put upon it. Riches have attractions in the eyes of all; our Lord calls them the "*unrighteous* mammon," which is contrasted with the "true riches." Perhaps they may be so called,

Because they are often acquired by unrighteous means. This gilded idol is so beautiful, that its possession must be secured even at the most costly sacrifices of reputation, friendship, and religion. How often has the hireling been oppressed in his wages; how often has the master been robbed of his property; how often have the nearest relatives burst for ever the bonds of friendship, for the sake of obtaining this unjust mammon! "The love of money is the root of all evil." Or,

Because they frequently stimulate to unrighteous practices. Few minds are fit to be trusted with riches. They are apt to beget consequence and self valuation in the mind of the possessor, which lead to a disregard of those rules of morality, by which persons, in humble life, are restrained. How often do we perceive persons commit acts of wantonness and violence, because they are conscious of their riches, which they would never have attempted to commit, had they been differently circumstanced.

Dr. Doddridge translates this passage, "the unfaithful or *deceitful* mammon. Riches are a very dazzling object, but very deceitful."

The love of riches insinuates itself unawares into the affections. This foe has already gained possession of the citadel, when, perhaps, he is not suspected to be approaching the suburbs. When our Saviour has so explicitly declared, that the love of riches renders it more difficult for a man to enter the kingdom of heaven, than for a camel to go through the eye of a needle, it cannot be supposed but that every individual would be alarmed at the first appearance of this disposition, were he aware of it. But, alas! this deceitful enemy, even where he has gained considerable ascendancy, will not allow his victim to suppose that he is influenced by so sordid an object.

Riches are uncertain as to their possession. Riches make to themselves wings, and fly away as an eagle towards heaven. Property is perpetually changing hands. Men who are fairly entitled to the epithet *rich* at the commencement of the year, before its close are sometimes brought to a state of bankruptcy.

Riches promise happiness to the possessor, but how deceitful are these promises! He that increaseth in riches, increaseth in cares and anxieties, and not unfrequently in sorrows too. The golden mean is assuredly the

most happy state; "give me neither poverty nor riches, but feed me with food convenient for me."

Instead, therefore, of seeking to accumulate wealth, it should be the aim of Christians to make such use of their property, as will secure to them permanent advantage. "Make to yourselves friends," &c. How is this to be done? Doubtless by giving to the poor, especially the poor of Christ's flock. This is the way to make friends. Feed the hungry, clothe the naked, relieve the embarrassed. What a fine opportunity does the present season of affliction afford the affluent, to make to themselves friends among the poor of Christ's flock! Multitudes of our beloved brethren are in circumstances of much distress: what a luxury must it be to those who are able to relieve them! By this Christian liberality you will make to yourselves *friends*. A friend is a character celebrated in prose and verse, in ancient and modern times. That man is blessed, indeed, who possesses a faithful friend. How poor must a monarch be upon his throne without a friend! Give me a friend who will share in my pleasures, and sympathize with me in my afflictions, and I will not envy the wealthy or the great. Distribute to the necessities of saints, and you will make them your friends. And what will render them more valuable friends is, that they will be praying friends. Grateful for the favours they have received at your hands, they will go to God with affectionate hearts, and implore the divine blessing on their benefactor.

Nor is this all; the adorable Saviour will, in an especial manner, be the friend of them who are relieving his poor and afflicted members. How very interesting is the account which is given us of the transactions of the last day. "I was hungry and ye gave me meat, I was naked and ye clothed me, I was sick and ye visited me." If Jesus Christ were on earth, in afflicted and destitute circumstances, with what alacrity should we hasten to him to feed and to clothe him! We have not Christ in person, but we have his disciples, and the master says, "inasmuch as ye do it to one of the least of these ye do it unto me." Think, then, how much your happiness will be promoted by obeying the scriptural admonitions: "Sell that ye have, and give to the poor." "Give to him that needeth." "When thou makest a feast, call in the blind, the halt," &c. "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

When will the advantage of this friendship be experienced? Much good, doubtless, will be derived from the affectionate prayers of the righteous in the present state; besides, God, who presides over all the affairs of men, both natural and spiritual, can make the bountiful to enjoy a hundred-fold more in this life; but we are here directed to look to a future period,

When ye fail. Here we are reminded of a circumstance which must shortly befal the sons of wealth as well as those of penury. They must *die*. This will be to fail in the most emphatic sense. It will be a total failure of the whole system. A partial failure may have previously taken place: desire failed; the senses of hearing, seeing, &c. failed; memory failed; strength

failed; but now every power is completely to be prostrate, and the dust will return to the dust whence it was originally taken. How apt are we, when surrounded with comforts, and in the enjoyment of wealth, to forget this day of darkness; yet it is every hour approaching nearer, nor is it possible that any thing should prevent its arrival.

Will the friendship of the poor saints be of any service to us when we are dying? Yes, "when ye fail they will receive you into everlasting habitations." How pleasant is the idea of being kindly welcomed into a new habitation, when a person is turned out of his old one! And especially if he be *compelled* to leave his tenement, without having a right to a residence in any other place. Death is the breaking up of the earthly house of this tabernacle; and the soul, however reluctantly, is compelled to seek another residence. Now, at this period of humiliation and anxiety, the poor who had been relieved by the bounty of the rich, and who had found a gracious entrance into the everlasting kingdom of their Lord and Saviour, will kindly welcome their benefactor to the realms of bliss. O how happy will they be to receive into their everlasting habitations, to be a sharer in their joys, the friend who clothed them when they were naked, fed them when they were hungry, and administered comfort unto them for the Lord's sake! Often did the feeling enter their minds, while receiving of his kindness, "we cannot recompense you;" but now they are inexpressibly happy in seeing the Saviour do for him more than ever entered into the heart of man to conceive. Did not the poor widows whom Dorcas clothed, welcome her to the realms of bliss! O had Dives but felt love enough to the Saviour to have attended to the wants of poor Lazarus for his sake, instead of soliciting in vain for a drop of water from the tip of his finger, he would have heartily welcomed him into everlasting habitations, where he would have had fulness of joy! And this joy will continue for ever! Then they will be introduced to *everlasting habitations*. How mean the structure of those cottages, and how plain their furniture, into which the afflicted poor used to welcome their benefactor: how glorious the mansions, how transcendant the city, into which they will now invite them; and where, as members of his family, who looks only at the heart, irrespective of external circumstances, they will in sweet communion enjoy the divine presence for ever and ever.

Nothing which the believer performs can have any merit in it, which deserves to be rewarded; and he will be most ready to confess, that when he has done all, he is an unprofitable servant: yet, let it ever be remembered, that the "Lord will not forget their works of faith and labours of love in that they minister to his saints." How solemnly delightful is the account which he gives us of the transactions of the judgment day, in Matt. xxv.—"I was hungry and ye gave me to eat, thirsty and ye gave me to drink, naked and ye clothed me, sick and in prison and ye visited me: but they shall say, when saw we thee hungry and fed thee, &c.;—and he shall say, inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me."

Birmingham. T. M.

DIALOGUE

BETWEEN THE LATE

Dr. S. Johnson and Mrs. Knowles.

THE following conversation between the celebrated "moral philosopher of the first rank," and a female of the society of Friends, affords conclusive evidence of the futility of any attempt to oppose such a self-evident proposition as *the right of private judgment in matters of religion being undoubtedly the unalienable privilege of every rational being.* It is amusing to perceive the learned Doctor, like Sisera, falling by the hands of a woman.

Mrs. K.—Thy friend, Jenny H——, desires her kind respects to thee, Doctor.

Dr. J.—To me! Tell me not of her! I hate the odious wench for her apostacy; and it is you, madam, who have seduced her from the Christian religion.

Mrs. K.—This is a heavy charge indeed! I must beg leave to be heard in my own defence; and I intreat the attention of the present learned and candid company, desiring they will judge how far I am able to clear myself of so cruel an accusation.

Dr. J. much disturbed at this unexpected challenge, said—You are a woman, and I give you quarter.

Mrs. K.—I will not take quarter. There is no sex in souls; and in the present cause I fear not even Dr. Johnson himself.

(Bravo! was first repeated by the company, and silence ensued.)

Dr. J.—Well, then, madam, I persist in my charge, that you have seduced Miss H. from the Christian religion.

Mrs. K.—If thou really knewest what were the principles of the Friends, thou wouldest not say that she had departed from Christianity. But waving that discussion for the present, I will take the liberty to observe, that she had undoubted right to examine, and to change her educational tenets, whenever she found them erroneous. As an accountable creature, it was her duty to do so.

Dr. J.—Pshaw! An accountable creature! Girls are unaccountable creatures! It was her duty to remain with the church wherein she was educated; she had no business to leave it.

Mrs. K.—What, not for that which she apprehended to be better? According to this rule, Doctor, hadst thou been born in Turkey it would have been thy duty to have remained a Mahometan, notwithstanding Christ's evidence might have wrought in thy mind the clearest conviction; and if so, then let me ask, how would thy conscience have answered for such obstinacy at the great and last tribunal?

Dr. J.—My conscience would not have been answerable.

Mrs. K.—Whose would then?

Dr. J.—Why the state to be sure! In adhering to the religion of the state as by law established, our implicit obedience therein becomes our duty.

Mrs. K.—A nation or state having a conscience, is a doctrine entirely new to me, and indeed a very curious piece of intelligence; for I have always understood that a government or state is a creature of time only, beyond which it dissolves, and becomes a nonentity. Now, gentlemen, can your imaginations body forth this monstrous individual, or being, called state, composed of millions of people? Can you behold it stalking forth

into the next world, loaded with its mighty conscience, there to be rewarded or punished for the faith, opinions, and conduct of its constituent machines, called men? Surely the teeming brain of poetry never held up to fancy so wondrous a personage.

(When the laugh occasioned by this personification had subsided, the Doctor very angrily replied—)

Dr. J.—I regard not what you say as to that matter: I hate the arrogance of the wench, in supposing herself a more competent judge of religion than those who educated her. She imitated you, no doubt; hut she ought not to have presumed to determine for herself in so important an affair.

Mrs. K.—True, Doctor, I grant it, if, as thou seemest to imply, a wench of twenty years be not a moral creature.

Dr. J.—I doubt it would be difficult for those to deserve that character who turn Quakers.

Mrs. K.—This severe retort, Doctor, induces me charitably to hope thou must be totally unacquainted with the principles of the people against whom thou art so exceedingly prejudiced; and that thou supposest us a set of infidels, or deists.

Dr. J.—Certainly I do think you little better than deists.

Mrs. K.—This is indeed strange; 'tis surpassing strange; that a man of such universal research has not thought it at least expedient to look into the cause of dissent, so long established, and so conspicuously singular!

Dr J.—Not I indeed: I have not read your "Barclay's Apology," and for this reason—I never thought it worth while. You are upstart sectaries, perhaps the best subdued by silent contempt.

Mrs. K.—This reminds me of the language of the rabbies of old, when their hierarchy was alarmed by the increasing affluence, force, and simplicity of dawning truth, in their high-day of worldly dominion. We meekly trust our principles stand on the same solid foundation of simple truth; and we invite the acutest investigation. The reason thou gavest for not having read "Barclay's Apology," is surely a very improper one for a man whom the world looks upon as a moral philosopher of the first rank, a teacher from whom they think they have a right to expect much information. To this expecting, inquiring world, how can Dr. Johnson acquit himself for remaining unacquainted with a book translated into five or six different languages, and which has been admitted into the libraries of almost every court and university in christendom.

(Here the Doctor grew very angry, still more so at the space of time the gentlemen allowed his antagonist to make her defence; and impatience excited Mr. Boswell himself to say, "I never saw this mighty lion so chafed before." The Doctor again repeated, that he did not think the Quakers deserved the name of Christians.)

Mrs. K.—Give me leave, then, to endeavour to convince thee of thine error, which I will do by making before thee, and this respectable company, a confession of our faith. Creeds or confessions of faith are admitted by all to be the standard whereby we judge of every denomination of professors.

(To this every one present agreed, and even the Doctor grumbled out his assent.)

Mrs. K.—Well, then, Doctor, I take upon me to declare that the people called Quakers do ve-

rily believe in the Holy Scriptures, and rejoice with the most full and reverential acceptance of the divine history of facts, as recorded in the New Testament; and that, consequently, we fully believe those historical articles summed up in what is called the Apostles' Creed, with these two exceptions only, to wit, our Saviour's descent into hell—and the resurrection of the body. These mysteries we humbly leave exactly as they stand in the holy text, there being from that ground no authority for such assertion as is drawn up in the Creed. And now, Doctor, canst thou still deny to us the honourable title of Christians?

Dr. J.—Well, I must own I did not think you had so much to say for yourselves. However, I cannot forgive that little slut for presuming to take upon herself as she has done.

Mrs. K.—I hope, Doctor, thou wilt not remain unforgiving, and thou wilt renew thy friendship, and joyfully meet at last in those bright regions where pride and prejudice can never enter!

Dr. J.—Meet her! I never desire to meet *fools* any where.

(This sarcastic turn of wit was so pleasantly received, that the Doctor joined in the laugh: his spleen was dissipated: he took his coffee, and became for the remainder of the evening very cheerful and entertaining.)

ANECDOTE

OF A

NEGRO CHRISTIAN SLAVE.

MANY of the negro slaves who had been baptized by Mr. B. (a man of colour) in Jamaica, were threatened with severe punishment by their proprietor, if they did not desist from attending public worship in the meeting-house. He accordingly put chains on them, which passed round their necks and bodies, and thus loaded, they were compelled to perform their daily labours, from five in the morning till six in the evening. After a few days all of them, excepting one, to get rid of their misery, promised not to go again. This man addressing his proprietor, said, "Massa, whether you take off the chain, or let it stay on me, I will go and hear parson B. except you take away my life, then I cannot go." To bring down his obstinate spirit, as his tyrant called it, this poor fellow was worked in his chains for about a month, and during that period was several times severely flogged: but still he held fast his integrity respecting his former declaration. While in this situation, the present Governor, in making his annual tour, visited this estate, and being struck with the appearance of the poor slave, asked his master why he was loaded with that chain? "Your, grace," he replied, "this obstinate fellow will not submit to my orders, but tells me that he will go and hear parson B. unless I kill him." The negro confirmed this statement in the presence of the Duke, saying he would do any thing to serve his massa, but he would uot be prevented from serving God! To the honour of the Duke let it be recorded, that he instantly ordered the chains to be removed: and the master, from this period, has not prevented any of his slaves from hearing parson B. many of whom constantly attend his preaching.

Juvenile Department.

AMERICAN PROCLAMATION.

The truly Christian spirit and excellent principles contained in the following Proclamation, are worthy the imitation of all Christian governors. It is taken from an American newspaper, but is worthy a place in any religious publication.

BY HIS EXCELLENCY

JOHN COTTON SMITH, Esq.

Governor and Commander in Chief in and over the State of Connecticut.

A PROCLAMATION.

It having pleased Almighty God to bring us again to the season in which we have been accustomed to "enter his gates with thanksgiving, and his courts with praise," for his numerous and unmerited favours conferred upon us, and to unite with one accord in fervent supplications to the Most High for a continuance of his smiles, and for his assistance and direction in our various concerns as individuals and as a people,

I have thought proper, by advice of the Council, and at the desire of the House of Representatives, to appoint, and I do hereby appoint Thursday, the twenty-eighth day of November next, to be observed throughout this State as a day of public thanksgiving and prayer. And I earnestly request ministers and people of every denomination, to convene on that day in their several places of religious worship; that with united hearts and voices we may render thanks to our heavenly Father for all the manifestations of his loving kindness and tender mercy; particularly, in the preservation of our lives, and in the unusual degree of health with which he has graciously visited our country; in prolonging the public tranquillity; in imparting for our use, amidst unfavourable prospects, so large a portion of the fruits of the earth; in affording us the pleasures of friendship and society; the protection of wholesome laws; the blessings of religious and literary instruction; but above all, in opening to our view, and in presenting to our hopes, the system of redemption through a glorious Mediator; and in the increased exertions of the Christian world to diffuse universally the glad tidings of salvation.

And whilst with heart-felt gratitude we recognize the riches of divine goodness, let us devoutly implore the Father of lights, "from whom cometh down every good and perfect gift," that for the sake of our only Advocate and Redeemer, he would forgive our past offences, and render the varied dispensations of his providence effectual to our repentance and reformation;—That through the influences of his Holy Spirit, he would inspire us with dispositions to consecrate ourselves to his service: to live in peace and unity with each other; to compassionate the sufferings and promote the welfare of our fellow-men, and to thus illustrate the pure doctrines, and imitate the perfect example, of the great Author and Finisher of our faith;—That the God of our fathers would still extend his providential care to this commonwealth;—That he would prosper us in our commerce and navigation, our husbandry and manufactures, and in all our lawful pursuits;—That he would bless our institutions, civil and sacred, to the advancement of his glory, and the prosperity of this people;—That under his smiles, our college, academies, and schools may eminently become the nurseries of moral as well as intellectual improvement; and our youth successfully instructed in the great duties they owe to God and their county;—That he would graciously direct and assist the ministers of his sanctuary, our courts and offices of justice, and every pious and charitable associa-

tion, and mercifully grant that here the blessings of social order and of political and religious freedom may be fully enjoyed, and safely transmitted to the remotest generations; —That he would vouchsafe to the President and constituted authorities of this nation the guidance of unerring wisdom; that by their just and enlightened administration our rights may be maintained, our tranquillity preserved, and the government of these States established as a perpetual bond of union and affection;—That in infinite compassion he would console the afflicted, and deliver the oppressed of all nations; and abundantly succeed the endeavours which distinguish the present age, to disseminate the knowledge of his holy word, until mankind shall universally receive and obey the truth as it is in Jesus, and the whole earth be filled with his glory.

All servile labour and vain recreation on said day are by law forbidden.

Given under my hand at the Council Chamber in New Haven, the twenty-fourth day of October, in the year of our Lord one thousand eight hundred and sixteen, and in the forty-first year of the Independence of the United States of America.

JOHN COTTON SMITH.

By His Excellency's Command,

THOMAS DAY, *Secretary.*

PHILOSOPHICAL REFLECTIONS.

No. IX.

VISION.

REFLECTIONS on light and colours naturally lead the inquirer to contemplate the structure of the eye itself, and the manner in which *vision*, the source of so many delightful sensations, is performed.

The eye is certainly no inconsiderable ornament to the face; but, it is its utility that now invites our attention. Its elevated situation eminently adapts it to its important office, facilitating its observations. The fine arched brow, that defends it from falling dust, perspiration, and excessive light, while it adds such expression to the frown; the lashes that fringe the lids preserving it from the floating dust and wandering fly; the lids that moisten, cleanse, and further protect the eye, and assist in the sweet relaxation of sleep, equally deserve our admiration. The rapidity with which the needful operation of the eye-lids is effected, the frequent closing of which scarcely inconveniences the sight, can hardly have escaped the grateful notice even of those who are unaccustomed to philosophical inquiry, especially of those who delight to dwell on the expressive language of the Scriptures, where "the twinkling of an eye" is finely employed to denote rapid motion, and to inform the Christian of the *instantaneous* glory that he shall experience on the morning of the resurrection, when "the trumpet shall sound, and the dead shall be raised incorruptible."

In more particularly examining this organ, it is found to have three coats, covering each other like the coats of a bulbous root, and inclosing three humours. These coats have received the names of the sclerotica, the choroides, and the retina; the humours—the aqueous, the crystalline, and the vitreous. The external coat is the sclerotica, which is elastic, strong, and white, except a circular part in front, which is transparent, and denominated the cornea. Under the sclerotica is the choroides, which is soft and tender, composed of numerous vessels; like the outer coat it is distinguished into two parts, the fore part receiving the name of the iris, and commencing at the same place with the cornea. The iris is a beautiful part of the eye, variously coloured, in some blue, in others brown, &c. it deserves to be minutely investigated, for of itself it displays an infinitely wise and gracious Creator. It is composed of two sorts of muscular fibres, the one leading like radii to the centre of the circle, and the other forming concentric circles round the same centre. In the centre of the iris is an orifice called the pupil, through which alone light is admitted to the eye: this opening is enlarged or contracted by the action of these

fibres according to circumstances. When surrounded with abundance of light, the concentric fibres contract, and diminish the pupil; as light departs, in twilight, and still more in darkness, the radial fibres contract and enlarge the pupil, that every facility may be given to the entrance of the luminous rays. These observations account for our feelings in a sudden transition from darkness to light, or from light to comparative darkness. The young reader has doubtless often felt himself inconvenienced by the introduction of candles into a room in which he has sat till the light of day had departed, and also when he has suddenly left an enlightened room, on a dark night, when, for some minutes, he could scarcely discern the road. In both cases, the inconvenience lasted till the aperture of the eye had time to adjust itself to the proportion of light. Our admiration of this wonderful operation is increased, when it is remembered, that in thousands it is carried on without their knowledge, and in all without their co-operation. The third membrane of the eye is called, the retina. It is, as its name indicates, a kind of net work, on which the images of objects are supposed to be represented, and thence transmitted to the brain by the optic nerve, of which this membrane is an expansion.

The aqueous, or watery humour, is thin and clear; it is situate in front of the eye, and is divided into two parts by the iris, which swims it. The crystalline humour, in form like a double convex lens, transparently resembles pure crystal, and is placed behind the aqueous. The vitreous humour is so called from its resemblance to glass: it fills the interior part of the eye, behind the crystalline.

Neither our design or limits allow a minute description of this wonderful organ. In any degree to excite youthful admiration at the perfections of Deity, as universally displayed, and to allure to further investigation as opportunities offer, will be our delight. These humours are so many media, through which light has to penetrate, whenever we see, of which the crystalline is the most powerful, and in passing, the luminous rays are necessarily refracted, and with so much regularity and precision, that the representations of the various objects before us, or on which we look, are formed in the eye where the approximating rays converge. The most convincing experiment illustrating the nature of vision, is that afforded by the eye of a bullock when fresh. Having cut away the three coats from the back part of it, without injuring the vitreous humour, let a piece of white paper supply the place of the coats, on it will be represented figures of the objects before which it is placed, but in an inverted position. As every part of an object reflects the rays of light in all directions, some rays from every part, of the side next the eye, will be sent to the cornea, and passing on through the pupil and humours, will be converged to as many parts on the retina, and thereon form a distinct though inverted and minute picture. The circumstance of objects being represented in an inverted position by the eye has excited much investigation, but, as *every* object is so represented, no confused ideas ensue. The precise manner in which those images proceed from the retina by the optic nerve to the brain, and thence effect the soul, is above our contracted understanding, and known only to him who so ordained it, and whose thoughts are as high above our thoughts as "the heavens are higher than the earth."

Our senses are not independant of each other, nor would it be easy to determine which is the most useful. The sight, important as it is, is assisted and corrected by the touch or feeling. If we remark the conduct of infants, we shall observe, that they no sooner see an object, than they extend their hands to feel it; and we often properly imitate their conduct, particularly in ascertaining the degree of smoothness, roughness, or sharpness of a body. The painter would have often deceived us by the perfection of his art, had not our hands corrected our sight.

Another fact deserving of admiration is, that though we have two

eyes, each of which operates similarly, but *one* impression is made: the cause of which appears to be, that the axis of each eye is directed to the same object in the same direction, and the optic nerves leading to the same part of the brain, serve to produce but one sensation: for, if one of the eyes be gently pressed towards the other, and the direction of the axes thereby altered, the object is seen double. Let it not be supposed, that one of the organs of sight is therefore superfluous. God creates nothing in vain. How much would the loss of one detract from the beauty of the face, and the strength of vision, while it would greatly aggravate the misery of him, who is so unhappy as to injure an eye.

These discoveries of the nature of the eye and vision, have led to the most useful purposes. The imperfections of the eyes would doubtless soon engage the optician's attention. Our sight being affected by impressions from the refraction of the luminous rays, indistinct vision must proceed from some defect in the refracting media, or humours; accordingly, eyes either too round or too flat must cause imperfect vision. In the first case, as with short-sighted persons, the rays, entering the pupil, converge too soon, before they quite reach the retina, the image, in such eyes, is consequently formed by diverging rays; in the latter, the rays reach the retina before they are converged to a focus. The philosopher finding that glasses converge or diverge luminous rays according to their nature, concluded that these defects might be assisted, and this is precisely the case with spectacles, which there is reason to believe were invented by Alhuzen, as early as the thirteenth century. The humours of the eye flatten with age, gradually losing their transparency and their moisture, to remedy which, convex glasses are used, which assist in converging the rays. In eyes that are too round, concave lenses are employed, which produce the opposite effect. Short-sighted persons have this pleasing prospect, their sight will probably improve with age.

It might be supposed, that prejudices against philosophical inquiry must be overcome by the least attention to this branch of science. He must be either thoughtless, or deficient in gratitude, who can receive the benefits of optical researches, and yet discountenance those studies. But so great an inconsistency has been witnessed, as a father, or grandfather, discouraging the interesting pursuit *in his spectacles:* happily, the clouds of ignorance are dispersing, and the beams of truth increasingly enlighten mankind.

Success inspires perseverance, and one discovery urges and leads to another. The further results of this interesting study have been, the gratification and information afforded by the microscope and telescope, each unfolding the Almighty's works in unknown worlds of wonder: the former exhibiting life and beauty in unsuspected minuteness; the latter elevating our contemplations, and assisting us indeed to exclaim, "the heavens declare thy glory, and the firmament showeth forth thy handy work." N. N.

STUDY OF THE SCRIPTURES.

From the Christian Herald; an American Weekly Publication.

It cannot but be pleasing to religious minds to hear, that the study of the holy scriptures is carefully attended to in the public schools in this town [Portland], and that it is promoted by rewards in Bibles from the "Eastern Society." These rewards are presented at the end of every quarter, to those whom the master certifies to have paid the greatest attention thereto. Some of the last certificates state, that, in the preceding quarter, the verses learnt by the students were in number as follow: *viz.* by one, 803; by another, 1054; by another, 1639; by another, 1693; by another, 2500; and by one as many as 3060; that many others had done well, and though they had not learnt so many verses, were well entitled to rewards: but on account of the limitation of their number, they, unfortunately, could not obtain them.

Obituary.

Mr. B. B. BEDDOME.

Died on Tuesday, October 29, 1816, at the house of his son-in-law Dr. Gregory, of the Royal Military Academy, Woolwich, Mr. Boswell Brandon Beddome, of Walworth, aged 54 years.

Mr. Beddome was the third son of the late Rev. B. Beddome, A. M. of Bourton-on-the-water, Gloucestershire, a minister well known in most of our churches, and by whose admirable sermons now publishing, he, "being dead, yet speaketh." He had, therefore, enjoyed the benefit of the early and constant instruction of a parent of great piety and correctness of sentiment; and having thus been trained up in the fear of God, he always chose his principal associates among persons of professed piety. This circumstance, together with an accurate knowledge of the theory of religion, and much frankness and benevolence of character, led him, in his own estimation, and, perhaps, in truth, to satisfy himself for years with the form of godliness, while he was destitute of the power.

It pleased God, however, by the dissolution of the tenderest of earthly ties, nearly twenty years ago, to convince him of the vanity of all mere notional religion, at once to wean him from all earthly and mistaken dependencies, and bring him to an intimate acquaintance with himself, and a cordial acquiescence in the plan of salvation through the atonement of "God's dear Son." At that period he joined the Baptist church at Maze-pond, Southwark, then under the pastoral care of the Rev. James Dore, A. M.; of which church he was chosen a deacon about three years afterwards: and during greater part of the sixteen years in which he filled that office, he devoted himself most conscientiously, and, (considering the way in which his time was necessarily employed in secular occupations,) most sedulously to promoting the interests of religion generally, of that church in particular, and especially to the encouragement and guidance of the younger members of that community. Animated by a like spirit, he for many years took an active part in the concerns of the "Baptist Fund," and of the "Deputies appointed to protect the Civil Rights of Protestant Dissenters." Since the establishment of the "Stepney Academical Institution," he had also, from a persuasion of the advantages likely to accrue from such a seminary in the vicinity of the metropolis, readily devoted himself, as a member of the committee, to the promotion of its important objects.

During the last year or two, the perplexities of commercial life in these times of peculiar vicissitude, and still more, the loss of his beloved and revered elder brother, had much oppressed both his body and mind. His friends around him sometimes feared, that he did not derive from the gospel which he loved, all the consolation it was calculated to impart; and they saw clearly that his constitution was rapidly sinking. On the second Sunday in May last, just as he was about to quit his house for the purpose of attending public worship, he experienced a severe attack of paralysis, which deprived him entirely of the use of his left side, and reduced him to a state of extreme mental imbecility. From the latter, however, he gradually recovered at the end of three weeks; and his friends and relatives perceived, with exquisite delight, that as his mind recovered its tone, the energy of true religion more and more evinced itself. Before his articulation was so far restored that he could speak distinctly, it was evident from his half formed words and sentences, that though God had smitten him, he had not forsaken him; and as he farther recovered his speech, he loved to tell how divine supports had been administered to him; and

how, when he was entirely speechless, his mind was consoled by the recollection of portions of scripture, and of hymns, especially some of the well known compositions of his father, such as the touching one ending with "Who can tell?" At this period and subsequently, to the end of his life, he evinced remarkable humility, mildness, and serenity. They who knew him in the midst of health and activity, could not but observe how that generosity of disposition for which he had been distinguished, had become transformed, in correspondence with the change in his own state of health, into gentleness and gratitude, incessantly exhibited on account of the attentions he received from those around him. His patience and cheerfulness, too, considering his helplessness of body, and the pain he usually experienced, were truly astonishing. His countenance beamed with heavenly serenity. His life exhibited a calm and steady light: there were no flashes, but, happily, there were scarcely any clouds. From June to October his "path" was indeed as "the shining light, which shineth more and more unto the perfect day."

For many years Mr. Beddome had been remarkable in the community where he was best known, for the comprehensiveness of his prayers, and their admirable appropriation to the circumstances of the moment. No sooner did he recover his intellectual powers, than this rare faculty was again evinced. His first audible prayer after his partial recovery, was occasioned by a conversation with one of his daughters, in which, while he dwelt with much pleasure upon the succession of pious and useful ministers that had been in his family, he lamented that the line had been broken for two generations, and expressed a wish that the chain might be renewed in one of her children. This led to a most fervent and, considering the circumstances, overwhelming prayer, commencing with the first twelve verses of Psalm xc. of which an imperfect sketch was written down the next morning: it is withheld from the public solely from the persuasion, that it very inadequately pourtrays the language and feeling with which the prayer was dictated. As Mr. Beddome advanced towards the close of his life, the fervour, spirituality, and richness of his prayers, became still more marked. Daily, and frequently in every day, did he plead at the throne of grace, for the individuals of his family; for the prosperity of the church with which he had long been connected; for the health and success of his beloved minister, and for the universal diffusion of the knowledge of "Christ, and him crucified."

About three weeks before his death, he seemed so rapidly gaining strength, that his family began to cherish the fondest hopes, if not that he would be restored to perfect health, at least that his life would be long preserved, that they might partake of his heavenly joy, and benefit by his holy example. It was thought advisable to remove him for awhile to the residence of his daughter on Woolwich Common, that it might be judged from the effects of such a change, how far it would be expedient to remove him to a milder situation for the winter. While he was there, his apparent gradual amendment continued, and he continued to manifest the same equable flow of spirits, the same entire resignation to the will of God, the same unshaken reliance upon the merits of his Saviour. He seemed to live more and more above the world, and his conversation became daily more interesting and instructive. He expatiated frequently upon the benefits of the vale of humiliation into which he had been taken, and where he had found his God and Saviour ever present. With him this vale was, indeed, "the soul's grave, into which she enters, not to die, but to meditate, and inter some of her troublesome appendages." He exhorted his children to cultivate the *simplicity* of faith; not that which shows itself in "vain talkings and disputings," but that which frees the soul from all secular adhesions, keeps the mind tranquil, though the bones be broken with sorrow, the pillow

steeped with tears, and "all the daughters of music brought low;" that which leads us to trust in God's goodness, and feel a persuasion that he is a Father, while we groan under his rod; that which brings off the soul from all its ignorant confidences, creates a persuasion that even in the roughest storm the breath of heaven is wafting us to its own purposes, and causes us to "know in whom we have believed, and that he is able to keep that which we have committed unto him against that day."

Although his understanding had fully recovered its tone, his memory was greatly impaired. To remedy this disadvantage as far as possible, and that he might have food for meditation during "the night watches," he, by frequent perusal, fixed in his recollection certain consolatory and cheering portions of scripture, and various hymns; of these, Psalm xxiii. and Hymn lxviii. Book ii. of Dr. Watts, seemed most to express the habitual state of his feelings, and thus became his "songs in the night." As the mornings returned, he would tell, with happy countenance and cheerful accents, that though he had "tossings to and fro" by reason of the pain he suffered, yet "when he awoke he was still with God." The unfailing mercy of his heavenly Father was his constant theme; and while he expatiated on this, he would frequently introduce most apt and instructive expositions of scripture, especially those passages and promises on which his soul most loved to dwell.

Thus he continued, gradually extricating himself from the incumbrances of flesh, and "putting on the garments of immortality;" preparing for his passage to glory, while those around him were deluding themselves with the hope that he would long remain here. On the morning of Monday, October the 28th, he appeared at breakfast with his accustomed serenity; but complained of much more than usual languor, which, however, he ascribed to the exhaustion occasioned by the delight he felt in the society of four of his children on the preceding evening. He spoke less than usual; but said enough to convince those around him that his soul still reposed on "the rock of ages." Shortly after, he was seized with apoplexy. He immediately became speechless; but smiled upon his daughters, who were standing by him, as if to soothe them by his last farewel. In less than two minutes he became totally insensible, and so continued until half-past four o'clock the next morning, when his freed spirit was admitted into the rest after which he panted, "the rest which remaineth for the people of God."

Through the whole interval between his first and second attack, Mr. Beddome exhibited a striking proof of the power of genuine religion to sustain the mind under the severest trials. It is on this account the preceding imperfect sketch has been attempted; and the writer of it shall rejoice if it prove an incentive to a single individual to escape from all those "refuges of lies" in which mistaken mortals are too apt to take shelter, and "cast all his care upon God, who careth for him."

ELIZABETH HEWITT,

An old Disciple, aged Seventy-seven.

Elizabeth Hewitt, of Draycott, in the county of Warwick, lived a great number of years in the most deplorable ignorance of her spiritual condition in the sight of God. She was what is commonly called, a moral character, or, as some people term it, a good living woman. "After the strictest sect of her religion she lived a Pharisee." Her supposed goodness, united with the general mercy of God, whom she thought too merciful to punish sinners eternally, formed the ground of her hopes of eternal life; and if at any time a doubt arose in her mind as to her future safety, she had immediate recourse to that delusive scheme of comparing herself with some of the worst of her neighbours, and generally, according to her own contrivance, found the balance preponderate in her favour;

consequently, she would often exclaim, "If I perish, wo be to thousands!" But it pleased the Lord, by the influence of his word and spirit, at length to convince her, that the ground of her confidence was untenable, and all her fond hopes were as "the spider's web!" Her days of darkness were many, she lived a total stranger to the things that belonged to her peace, till she arrived at the age of "three score years and ten;" but when the day was far spent, and the night of death was at hand, at evening time it was light with her soul. That doctrine which so puzzled the ruler of the Jews, was, by grace, made experimentally known to her, she knew what it was to be "born again when she was old." When the gospel was first introduced into Draycott, she was decidedly opposed to it, of which she gave the most convincing evidence by expressions of indignation and contempt as she passed by the place of worship to her parish church. But God, who has mercy in store even for the rebellious, was pleased to bring her beneath the sound of his glorious gospel; impelled by curiosity, yet deterred by hatred, a considerable struggle arose in her mind; at length she formed this resolution, "I will go this once, and if I like it I will go again; if not, I'll go no more." She listened with attention—both the preacher and his doctrine met with her decided approbation; she went again and again, and heard as if the eternal interests of her soul were suspended upon each sentence. The passage that appears to have savingly impressed her mind was, Luke, xxiv. 32, "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" She caught something of the flame of divine love—returned to her house filled with astonishment and wonder. It was then, for the first time, that she felt herself a lost and guilty sinner: and many times since then, the writer of this article has heard her, with many tears, acknowledge the wonderful mercy of God to her soul, in bringing her, so old, and so ignorant, to know him, whom to know is eternal life. Being, soon after, convinced of the propriety and importance of believer's baptism, administered according to the primitive and apostolic mode, on the day that she arrived at the age of seventy-one years, she cheerfully attended to this ordinance in a small field adjoining the place of worship, in the midst of several hundreds of spectators, many of whom were "scoffers—lewd fellows of the baser sort," who, as might be expected, were not sparing of their "cruel mockings at the old sinner," as they called her: but her firmness and composure on this occasion, were truly astonishing, and left an impression on my mind, which I shall never entirely forget:—when she came up out of the water, she said to the person who attended her on the occasion, "O what an honour is this that my dear Saviour has conferred upon me, in permitting me to follow him, and enabling me to suffer shame for his name sake!"

Her attendance on the means of grace was uniform, consistent, and serious. She frequently said to her husband, "O, do let us go to the house of God as long as we are able!" Conscious of the loss of so much of her time already past, never to be recalled, she was anxious to give the more earnest heed to redeem the little that remained.

Soon after, it pleased the Lord to visit her with the complaint that terminated in death: a friend suggested the propriety of obtaining medical advice; to which she replied, "Why, at my time of life, I think it is in vain; besides, I hope I have committed my soul into the hands of Christ, the great physician, which is far better!" The Bible was her constant companion and her great support; she made it the man of her counsel, and God made it a light to her feet, and a lamp to her path; and, during her severe affliction, it was better to her than thousands of gold and silver. Several passages were rendered peculiarly useful, and proved as immoveable props to her sinking soul. She found, that underneath were everlasting arms! She dwelt with pe-

cular interest on the 5th, 17th, 18th, and 21st verses of Psalm xxv. and at her request this psalm was read to her not more than five minutes before she died. The last chapter of Luke was also very precious to her. She could distinguish between *living* to read the scriptures, and reading them so as to *live* by them. Her affliction was at times very severe, and her pains great; but she was never heard to utter a murmur, or make the least complaint. At one time, when more than usually in pain, and her hands much distorted by a rheumatic affection to which she was subject, holding them up, she exclaimed, "And what are my hands, what are my sufferings, when compared to those of my dear Saviour!" She would frequently say, when retiring to bed, "O how many more rising and setting suns shall I see before I see my dear Saviour, that glorious Sun of righteousness!" At another time she said to her disconsolate husband, "O, at what a distance I am from him whom my soul loves!" On the Monday morning before she died, being extremely ill, and exercised with sharp pain, but recovering a little, she exclaimed, "O dear! I thought I was then going to my dear Saviour, but he has passed by me again. O when shall I come and appear before God!" The wonderful mercy and goodness of God to her (as she expressed it) was her most frequent topic, and she would often repeat, with astonishing emphasis, Psalm cvii. 8, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." She appeared particularly desirous that her mental faculties might not fail her, lest she should dishonour her God; and in this the Lord most graciously heard her request, for she retained them in full exercise to the last minute of her life. She was no stranger to the deep depravity and awful corruption of her heart by nature: she often, with the most apparent contrition, would declare, "I cannot think one good thought, O what a heart is mine!" On the morning in which she died, she rose early and walked into the garden, after breakfast she requested that family prayer might be attended to; accordingly a portion of scripture was read, and just as her afflicted husband was about to kneel down to pray, her countenance changed—her pulse stopped—her heart ceased to move, and without a sigh, struggle, or groan, in one minute her happy spirit took its flight to the mansions of glory above, on Lord's-day morning, June 16, 1816. The event was improved to a great crowd of attentive hearers, from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints." Reader, observe in this event, the exceeding riches of divine mercy and grace, as well as long patience and forbearance on the part of Jehovah. After seventy years provoking rebellion, glorious grace is exemplified in bringing the sinner from darkness to light, and in so short a period as five or six years, making the soul meet for an inheritance that is incorruptible, undefiled, and that fadeth not away; verily, says the Lord, "I will work and who shall let it."

Here we perceive, also, the great utility and glorious benefits of village preaching: had it not been for this, it cannot be ascertained whether our departed friend would ever have heard of a Saviour, who alone is able and willing "to save to the uttermost all that come unto God by him:" but it is highly probable, she would have spent the last six years of her life as she had done the preceding seventy, and then have sunk down into the shades of death. "Is not this a brand plucked out of the fire?" And what adds to the interest of this event, a few months prior to the conversion of Elizabeth Hewitt, her aged husband, a daughter, and grandson, were all brought to a saving knowledge of Jesus Christ, and were all baptized, and are now magnifying the riches of divine grace on earth, while she is receiving its final consummation in eternal glory in heaven.

"Thanks be to God for Jesus Christ."

"These are the joys he lets us know,
In fields and villages below."

Wolston. G. J.

REV. DAN TAYLOR.

DIED, on November 26, 1816, at his house, Mile-end, Whitechapel, in the seventy-eighth year of his age, the Rev. Dan Taylor. From the time of his preaching his first sermon, at a village near Halifax, Yorkshire, till the period of his death, was upwards of fifty-five years. His labours of preaching and writing have been very extensive among the new connection of general Baptists, formed in 1770, of which he was one of the first pastors. His death was very sudden; while reading after tea, he fell back in his chair, and immediately expired. His remains were interred in Bunhill-fields, December 5, and a funeral oration was delivered by the Rev. J. Kello, of Bethnal-green. A funeral sermon was preached by the Rev. R. Smith, of Nottingham, from 2 Tim. iv. 6—8. Mr. Taylor had been sole pastor of the church assembling in Church-lane, Whitechapel, for upwards of twenty-two years; and joint-pastor with the Rev. J. Brittain, eleven years previously.

Review.

Modern Judaism; or a brief Account of the Opinions, Traditions, Rites and Ceremonies of the Jews in Modern Times. By John Allen. London, printed for T. Hamilton, 8vo. pp. 434. Price 12s. boards.

THE recovery of the seed of Abraham from their long and awful apostacy, is an event closely connected in scripture with the universal subjugation of the Gentiles to the dominion of Christ. Hence, when the minds of Christians have been impressed with the glory of this latter object, and they have been roused, in consequence, to make some efforts for its attainment, a degree of solicitude has been excited also for the lost sheep of the house of Israel. Thus, when the "United Brethren," in a spirit of faith and love unparalleled since the apostolic age, determined on sending forth some of their number to preach among the Heathen the love of a crucified Redeemer, the Callenberg Institution sprung up, avowedly aiming at the conversion of the Jews. The capacious mind of our late venerable Fuller was not so absorbed by the mission to the East, as to prevent the exercise of tender compassion for the Jews. Of this, his address to that people in "The Gospel its own Witness," and his sermon entitled "Jesus the true Messiah," are sufficient proofs. A still more conspicuous example has appeared, since the commencement of missionary efforts among us, in the establishment of a distinct society with this express design, to the benevolent exertions of which we wish all imaginable prosperity.

But though these efforts on behalf of the tribes of Israel are entitled to warm commendation, it will probably strike an intelligent and judicious observer, that they have hitherto borne but a very small proportion to the magnitude and importance of the object, and that the interest excited by them has been, in a great degree, fugitive and evanescent. To refer only to what is familiar to us all. The sphere and operations of missionary societies have been progressively enlarging from year to year, while the attention once directed, rather strongly, towards the state of the Jews, has greatly subsided, and seems in danger of being wholly withdrawn.

It is not our design to enter into an investigation of the various causes which have contributed to produce this effect. We believe that one, if not the principal, is to be found in the general want of acquaintance with the subject which has prevailed hitherto.

Nor is this surprizing, when we reflect that the sources from which information could be derived were

various and difficult of access. An authentic and compendious treatise on Judaism has long been a desideratum; such a work is now given to the world in the volume before us; and we congratulate our readers, and the public at large, that the task has been undertaken by an individual so well qualified to perform it as the translator of Calvin.

No one who peruses this treatise will call in question the modest avowal of the author, in his preface, that "in procuring materials from every source within his reach—in separating the correct from the erroneous, and in selecting and arranging the most interesting and important particulars, he has spared neither time nor labour." We hardly know which to admire most, the patient assiduity which must have been employed to collect such a variety of information, or the judgment and skill with which those materials have been so disposed, as to form a work highly interesting to readers of every class.

Mr. Allen has divided his book into twenty-five chapters, under the following heads. Of the Jewish scriptures—the Targum—the Talmud—remarks on the Talmud—the Cabbala—the thirteen articles of the Jewish faith—their opinions on human depravity, atonement for sin, future rewards and punishments—traditions concerning God—Angels and Demons—Paradise and Hell—human souls—the persons mentioned in the Old Testament—Behemoth, Leviathan, &c.—Jesus of Nazareth—Messiah—birth, circumcision, &c.—dresses worn by Jews—their synagogues and worship—forms of prayer—the Sabbath Calendar—festivals and fasts—meats, drinks, &c.—marriage, divorce, &c.—sickness, death, burial, &c.—brief notice of the Caractes.

Did our limits permit, there are many passages we would gladly transcribe, a few, however, must suffice.

The grand source of Jewish delusion is thus laid open at page 22.

"The Jews acknowledge *two* laws, which they believe to have been delivered to Moses on Mount Sinai; of which one was immediately committed to *writing* in the text of the Pentateuch, and the other is said to have been handed down from generation to generation, for many ages, by *oral* tradition. Of the origin and transmission of this oral law, they have favoured the world with the following account.

"All the precepts of the law given to Moses were accompanied with an interpretation. God first dictated the text, and then gave him an explication of every thing comprehended in it. The text was commanded to be put into writing, and the explication to be committed to memory, and to be communicated to that generation, and afterwards transmitted to posterity, only by word of mouth. Hence the former is called the *written law*, and the latter the *oral law*.—When Moses came down from the mount, he delivered both these laws to the people. As soon as he was returned to his tent, he was attended by Aaron, who sat at his feet, and to whom he recited the text, and taught the interpretation, which he had received from God in the mount. Then Aaron rising and seating himself at the right hand of Moses, Eleazar and Ithamar entered, and Moses repeated to them all that he had communicated to their father; after which they arose and seated themselves, one on the left hand of Moses, and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them in the same manner as he had taught Aaron and his sons. Afterwards entered the congregation at large, or all of them who were desirous of knowing the divine will; and to them also Moses recited the text and the interpretation, in the same manner as before. These two laws, as delivered by Moses, had now been heard by Aaron four times, by his sons three times, by the seventy elders twice, and by the rest of the people once. After this, Moses withdrawing, Aaron repeated the whole that he had heard from Moses, and withdrew: then Eleazar and Ithamar did the same; and on their withdrawing, the same was done by the seventy elders: so that each of them having heard both these laws repeated four times, they all had them fixed firmly in their memories."

The reason why this law was not committed to writing is stated to be,

"Because God foresaw that the nations of this world would copy out the twenty-four books which are contained in the Law, the Prophets, and the Hagiographa, and would abuse them to heresy and impiety.——In the world to come,

God will inquire who are his children. Then the Gentiles, as well as the Israelites, shall produce the book of the law, and they shall both affirm themselves to be his children. Therefore God will inquire again, with whom is the oral exposition which he delivered on Mount Sinai. At this all will be dumb, and not one, except Israel, will be found to have any knowledge of it." page 34.

It can excite no surprise, therefore, that the study of the Talmud should be deemed far more important than that of the Bible. "The Bible is like water, the Mishna like wine, and the Gemara like spiced wine."

The following description of the transactions which take place after death, forms an affecting commentary on Hebrews, ii. 15.

"A man is judged in this world in the same hour in which he dies: and when the soul leaves the body, the presence of the divine majesty is near him. If then the law and good works are found with him, he is happy, because he has cleaved to the divine majesty; and his soul is qualified to ascend to the holy place. But wo unto him who cleaves not to the divine majesty, and from whom the divine majesty withdraws. When such a man is carried to his grave, all the works he has done in this world present themselves before him; and three heralds (one before him, another on his right hand, and the third on his left) make the following proclamation: 'This N. has been averse to his Creator, who reigns above and below, and in the four parts of the world. He has been rebellious against the Law and the Commandments. Behold his works and observe his words. It had been better for him if he had never been created.' Before he arrives at his grave, all the dead bodies tremble and move from their places because of him, and say, 'Wo unto him that is buried with his evil works which he has done.' All his wicked actions, which at the time of his departure stand near him, go before him to his grave, and trample upon his body. The angel Duma likewise rises, attended by those under his command who are appointed for the beating of the dead, which is called Chibbut Hakkefer, and is performed in the grave. They hold in their hands three fiery rods, and judge at once the body and the soul. Wo unto him on account of that judgment! Wo unto him by reason of his evil works! How many judgments then does such a man undergo, when he leaves this world! The first is, when the soul departs from the body. The second is, when his works go before him, and exclaim against him. The third is, when the body is laid in the grave. The fourth is, Chibbut Hakkefer, that is, the beating in the grave. The fifth is, the judgment of the worms. When his body has lain in the grave three days, he is ripped open, his entrails come out, and his bowels, with the sordes in them, are taken and dashed in his face, with this address: Take what thou hast given to thy stomach, of that which thou didst daily eat and drink, and of which, in all thy daily feastings, thou distributedst nothing to the poor and needy: as it is said, 'I will spread upon your faces the dung of your solemn feasts.' Mal. ii. 3. After the three days, a man receives judgment on his eyes, his hands, and his feet, which have committed iniquities, till the thirtieth day: and in all these thirty days, the soul and the body are judged together. Wherefore the soul, during this time, remains upon earth, and is not suffered to go to the place to which it belongs. The sixth is, the judgment of hell. The seventh is, that his soul wanders, and is driven about the world, finding no rest any where till the days of her punishment are ended. These are the seven judgments inflicted upon men; and these are what are signified in the threatening, 'Then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.' Lev. xxvi. 28. 'If any person be disposed to doubt whether a dead body be capable of feeling, let him listen to the language of the Talmud: Rabbi Isaac says, A worm in a dead body is as painful as a needle in a living one.'"

Many of their traditions respecting angels and demons—the persons mentioned in the Old Testament—Behemoth, Leviathan, &c.—are such as might furnish amusement, were not every such feeling repressed by a sense of the awful state into which a people must be sunk, who accept these ridiculous tales as far more excellent than the scriptures.

Of the utility of the work before us there can be no question, and we cheerfully bear our testimony to the able manner in which it is executed. In the style, brevity is happily combined with clearness; and while it was necessary to disclose

some of the odious deformities of rabbinical imposture, the author has shown that he knew where to draw the line, so as to avoid wounding the piety or modesty of his readers. Occasional notes are interspersed, which evince extensive reading, and a discriminating judgment, and induce us to hope that this will not be the last effort of the writer's pen. A commendable regard has been shown to typographical correctness, and a well executed frontispiece exhibits a rabbi dressed for prayers.

We hope this interesting volume will have an extensive circulation.

Few surely will rise from the perusal of it without feeling thankful for the heavenly illumination which we enjoy, and uniting in the devout aspirations with which the worthy author concludes his preface:

"Soon may the dawn of that glory break forth upon the world. Soon may they acknowledge the true Messiah whom their fathers crucified. Then will the accounts of reveries and superstition, of which so much of this volume consists, be changed from descriptions of living error, to memorials of a delusion for ever past away."

Biblica Hebraica; or The Hebrew Scriptures without points; after the text of Kennicott, &c. accompanied with English notes, critical, philological, and explanatory, selected from the most approved Biblical Critics. By B. Boothroyd. 2 vols.—Vol. II. 4to, 1816. Gale & Co.

To those who revere the sacred scriptures it is a pleasing reflection, that Hebrew Bibles are rapidly multiplying. Probably there has not been in any former age so many readers of Hebrew in this country as there are at present. Dr. Kennicott's labours have received far more abundant honour since his death than while he was living.

The first volume of this truly valuable work was respectfully noticed in our Number for April, 1815. We have great pleasure in congratulating Mr. Boothroyd and the public on its completion. The editor must have sacrificed much time and property to promote the interests of sacred literature. And when it is considered that he has conducted this work to its close in a small country town, without an individual to assist him, it will not appear surprizing if some errors be found. The pages in which material errors had occurred, have been reprinted; and the list of errata has been formed after a careful revision by different persons.

"The editor can truly say, that the pleasure he has often felt while perusing these writings, has alleviated his burden and sweetened his toils. And of whatever use his labours may be to others, he is persuaded they have contributed to his own improvement in the knowledge of the language, and he trusts in strengthening his convictions, elevating his piety, and giving fresh ardour to his devotions.

"There are two sorts of Hebrew scholars to whom he hopes his labours will be found useful. To those, whose circumstances are such that they cannot afford to purchase Polyglotts, and the various critical works which are condensed in this. He fears this will be found a numerous class. There are others, who have a dislike to ponderous folios, and they will find it convenient to have a work at hand, of a portable size, to which they can refer with ease." *Preface*, p. 4.

Few persons learn Hebrew *without the points:* many, who have made some proficiency, afterwards lay them aside. We confess, we think it highly expedient for the beginner to begin with the Masoretic punctuation; though we feel a conviction, that the justly celebrated Michaelis is not far from the truth in asserting, that "they are 2000 years too modern to merit much respect." See *Michaelis' Commentaries on the Laws of Moses*, translated by Dr. Smith, vol. 2, p. 193.

Mr. Boothroyd's typography is very neat, if we should not say elegant. His notes, in general, are selected from the most eminent biblical critics, British and foreign, ancient and modern. In the prospect of death and judgment, the satisfaction arising from having edited with fidelity such a work as this, must be exquisite and delightful to the heart of a

pious man. Mr. Boothroyd cannot envy the feelings of a man who has been the laborious editor of Euripides or Shakspeare; nor even those who have been far more usefully employed in Cyclopædias of all the arts and sciences. We have heard that he has other labours in contemplation for the improvement of the authorized version of the scriptures; and in all such labours, we cordially wish him great success.

A Treatise on the nature and design of the Scripture Covenants, by Francis Deakin. Longman, &c. 12mo.

THIS treatise is divided into twelve chapters—1. On union and imputation—2. On pardon, justification, and faith—3. On the covenant of redemption, and the gift of eternal life—4. On the Adamic covenant—5. On the resurrection of the body, and salvation of infants—6. On Adam and Christ as federal heads. 7. On the Abrahamic covenant, and the believer's rest—8. On the mediatorship of Moses and Christ—9. On the Sinai covenant—10. On the provision made in Christ for the salvation of sinners—11. On being children of promise, and on the Old Testament allegories—12. On the partial and complete fulfilment of the covenant promises.

From these contents, our readers may form some idea of the work, but for the particular views of the various topics discussed, we must refer to the work itself.

The author modestly acknowledges in the preface, "that he does not presume to have a perfect knowledge of all the subjects treated of, or that all the positions, stated as truths, are capable of demonstration." We cannot help considering the following as one of those positions. He says, "I have aimed at subverting the unscriptural notion of justification previous to faith, by showing that Christ was constituted the federal head of persons as *believers only*." We have been used to consider Christ as the federal head of the *elect*, and that these were viewed not as *holy*, but "chosen in Christ before the foundation of the world, that they *might* be holy," &c. Nor do we perceive how the maintaining, "that Christ being constituted the federal head of the elect as *persons*, and not as *believers*, should involve the doctrine of *justification*, previous to faith, any more than *sanctification*, and glorification: for though every spiritual blessing was included in the purpose and grace which were given in Christ, before the foundation of the world—and though justification, with all subsequent blessings, were *virtually* obtained for the elect, by his death, resurrection, and ascension; yet the *actual bestowment* of these blessings cannot take place before the existence of the party, for whom they were designed and procured.

The author's reasoning, pp. 106 & 130, could it be supported, would, in our view, completely overturn the doctrine of *particular* redemption, which yet, judging from other parts of the work, he does not appear to disavow.

Speaking of invitations to sinners, he says, "If he (God) invites all, and Christ only died for a certain number, to the exclusion of the rest, the invitation to all cannot be reconciled with the sincerity of God." Again, "God sent his Son into the world, not to die, and thereby make an atonement for *this* or *that* man's sin, but to endure the penalty of the law, and thereby make an atonement for sin." In these statements we disagree with the author, and cannot express our views more correctly and concisely, than by borrowing his own words:

"For the sake of his elect, and with a specific design to save them, God gave his only begotten Son to die, and make an atonement for sin, whereby they might be legally exempted from punishment. For their sakes Christ sanctified himself. For their sakes he laid down his life, with a specific design to bring them, and them only, to glory." p. 131.

We shall only add, that the command is, "to preach the gospel to every creature;" and this is a sufficient warrant for general invitations, without inquiring, who are elected, or for whom Christ died,

which are among the secret things, known only to God. The glad tidings of heavenly grace are addressed to sinners as ready to perish, and they are encouraged to trust in Christ for complete deliverance. And we hold, with our author, that "there is no other inability in any man, that hears of Christ, to believe in him, than what the Jews manifested, which was the want of a disposition to believe in him; as our Saviour said unto them, 'Ye will not come unto me that ye might have life.'"

It would exceed our limits to enter further into this subject, or to notice others contained in the book. The author seems aware he might be charged with tautology. His apology, however, for it, we cannot admit; for instead of *elucidating*, we think its tendency is that of swelling the book, obscuring the sense, and wearying attention.

Village Sermons, &c. By George Burder. Vol. VII. containing Thirteen Sermons. 1816. *Price* 2*s.*

We think Mr. Burder was very honourably and usefully employed when he was preparing these short, plain, and cheap discourses for the press; and most cordially we recommend them to our readers, as containing much important instruction on some of the most interesting topics which can engage the attention of preachers and hearers.

The subjects are as follow:—"Jesus Christ an incomparable teacher—Christ the great physician—Following the Lord fully—The pearl of great price—Sinners are self-destroyers, but salvation is of God—Onesimus, or the profitable servant—Superabounding grace—Jerusalem lamented—The attraction of the cross—Baptism not regeneration—Invocation of Christ—The spiritual resurrection—The practical knowledge of Christ."

The sermon entitled "Baptism not regeneration," furnishes a seasonable antidote to the Popish poison which many, who are called Protestants, are diffusing at this time through all parts of the land, much to the injury of precious souls.

NOTICE.

The annual meeting of the Subscribers and Friends to the Baptist Academical Institution, will be held on Tuesday, January 14, 1817, at the New London Tavern, Cheapside, at six o'clock in the evening.

LITERARY INTELLIGENCE.

In the Press.

The Rev. F. A. Cox, A. M. has nearly completed at press his work on Female Scrip. Biography, with an Essay, shewing what Christianity has done for women. Also, A second edition, with alterations, of his Life of Melancthon.

Memoirs and Remains of the late Rev. Charles Buck, collected and arranged from his papers, and interspersed with observations illustrative of his character: to which is added, a Brief Review of his various publications. By John Styles, D. D.

Family Annals; or, The Sisters: by Mary Hays, author of The Brothers, or Consequences—Female Biography, &c.

Sermons by the Rev. John Martin, more than forty years pastor of the Baptist church now meeting in Keppel-street. Taken in short hand by Mr. T. Palmer; with a fine portrait, 2 vols, 8vo.—The work is published by subscription, and the price will be advanced to non-subscribers after February the 1st.

The Friends of the late Rev. A. Fuller, who intend becoming Subscribers to the uniform edition of his works, are respectfully requested to forward their names as soon as possible to either of the gentlemen who have undertaken to receive them, or to Button & Son, Paternoster-row, London.

Just published,

Gethsemane, or Thoughts on the Sufferings of Christ; by the author of The Refuge.—The second edition, embellished with a very beautiful design by Burney, foolscap 8vo.

A Statement of Facts relative to the distresses in Staffordshire: by the Rev. B. H. Draper.—Published for the benefit of the Sufferers.

The Constitution of the Baptist Churches, adapted to promote the purity and extension of the kingdom of Christ. By Joseph Ivimey.

Discourses on the Apostles' Creed; preached at St. Margaret's Church, Westminster, in the spring of 1816; and intended principally for the instruction of the young; by the Rev. Robert Stevens, A. M. Prebendary of Lincoln, Rector of St. James's, Garlick Hithe, and Chaplain to the House of Commons.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

AMBOYNA.

Our readers will recollect, that Mr. Jabez Carey (third son of Dr. Carey) was sent as a missionary to Amboyna, at the request of the Resident (Mr. Martin). By that gentleman Mr. Carey was appointed superintendent of a central school, established at Fort Victoria. The account of the first examination will show the utility of this establishment. On Monday, the 5th of September, 1815, the officers of government, the principal Dutch inhabitants, the rajahs, and inferior regents, assembled for the purpose of observing the progress of the native scholars. The first class, consisting of nine boys, read a chapter of the Malay Bible, with great fluency, accuracy of pronunciation, and emphasis; all the other classes read to satisfaction: specimens of writing were exhibited by the scholars of the first and second classes; and several copies of the Lord's Prayer, in the Malay language, were neatly and correctly written in the Resident's presence.

When the examination was finished, rewards were distributed to the schoolmasters whose conduct had merited distinction; after which, the Resident delivered the following address to the Superintendent of Schools:

"Mr. Carey,—The public exercises of this day afford a satisfactory proof of the progress, which, under your superintendence, has been effected by the principal scholars of the central school, in acquiring the rudiments of useful knowledge.

"During a considerable period of the time in which I have administered the government of these possessions, my attention has been anxiously directed to the important object of introducing an improved system of elementary education, and efficient discipline, into the schools established by the late government.

"Adapted as those institutions formerly were to the benevolent purposes of their original foundation, the sphere of their utility had been gradually contracted, and the lustre of their character progressively obscured, by the combined operation of various political causes; under which public spirit became extinct, industry languished, the principles of public virtue were corrupted, and the fruitful seeds of disorder widely disseminated, throughout every department of the local government.

"Under such circumstances, it could not be expected, that the schools alone should resist the contagious influence of general corruption: but, although the spirit, by which those institutions had been originally animated, was extinguished, their organization still subsisted, and they were destined, at a more auspicious period, and under the fostering protection of a British government, to become the successful instruments of opening and enlarging the sources of useful knowledge, and of dispensing to the natives of these valuable islands, the inestimable benefits of learning, civilization, and religion.

"It has accordingly been a principal object of my solicitude, to elevate the fallen character of those establishments; to reanimate them with a portion of their ancient spirit; and to qualify them for accomplishing the beneficent purposes of their original institution, by regulations calculated to administer an effectual remedy to the numerous abuses, which neglect had introduced, and time had fortified; by a scrupulous attention to the moral character, acquirements, and abilities of the masters appointed to enforce them; and by establishing in the minds of those, who are the destined objects of their salutary operation, invariable grounds of hope and fear, under an uniform and efficient system of controul and discipline, and under an equitable and impartial distribution of rewards and punishments.

"The report which I lately received from you, of the state of the several schools established in this district, satisfied me, that considerable progress had been made in the attainment of those useful objects; that, with few exceptions, the conduct of the masters had been directed by a laudable spirit of zeal and attention to the performance of their respective duties; that many of the scholars were distinguished by a creditable proficiency in the acquisition of elementary knowledge; and that the salutary consequences of these improvements, were discernible in the propriety and regularity of their general behaviour.

"The public exercises, which have been now performed in my presence,

have afforded me the cordial satisfaction of witnessing a corresponding proficiency in the attainments of the scholars of the central school; and they furnish a decisive proof, both of your zeal in superintending, and of their diligence in pursuing, the course of their prescribed studies.

"The satisfactory proofs which have been thus exhibited, of general zeal in the masters, and of honourable emulation in the scholars, both of the central and subordinate seminaries, inspire me with just confidence of ultimate success, in cultivating and promoting, at these islands, the inseparable interests of learning, virtue, and religion. These are the great purposes of every wise and beneficial system of public instruction. They are the purposes, to which the efforts of the British government have uniformly been directed; and, whatever may be the further period of duration assigned to its existence, I shall continue to cherish and pursue them, with a zeal and constancy proportioned to my deep sense of their transcendent importance to the permanent happiness of the people committed to my government, and the steadiness and warmth of my attachment to the public interest and honour."

AMERICAN INTELLIGENCE.

Extract of a Letter recently received from Newport. From the "Christian Herald," July 13, 1816.

"At Wickford a surprising revival has taken place: children from ten years of age to men of seventy, have come forward, avowed their faith, and have been baptized; and from the most accurate information that I have been able to collect, is the following: Baptist, from 90 to 100, the largest proportion men; Methodist, 15 to 20; Congregationalist, 10 to 15; 70 to 80 hopefully converted, and a great number are now under an exercise of mind. East Greenwich has also experienced a great revival of religion, but to what extent I know not. My inquiries have been answered in so vague a manner, that nothing with certainty can be obtained. A great reformation in morals, and attention to the meetings, certainly have occurred; many hopefully converted, and many baptized, is equally certain: but I cannot, with precision, say to what extent.

"A great revival has also occurred at New-Bedford; so much so, that ministers of the gospel, from the adjacent towns, have been called in to instruct them; but to what extent, and of what denominations, I am not informed.

"Hopkintown and Westerly, surpasses all. In the former place, the pouring out of the Spirit has been truly great. The Seventh Day Baptist Society, consists now of rising 400 communicants: a major part of whom have recently joined the church. This town [Newport] affords the most cheering prospect of a work of divine grace. A great attention to the concerns of religion and morals is pervading the community. Between 50 and 60 have joined the Baptist churches in about three weeks; 6 in the Methodist, and 8 in the Congregationalist churches. Our [the Episcopal] church now consists of 105 communicants; which is a greater number than was ever before known to belong to it. Only fifteen of them are men. One Sunday school is established, and one tract society. Other Sunday schools, Tract, and Prayer-book societies, and Bible societies, will soon be instituted."

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Letter from the Rev. Thomas Scott to Joseph Butterworth, Esq. M.P.

Dear Sir; I am so well pleased with the plans and proceedings of the Baptist Society, for attempting the instruction of the Irish, *especially the reading of the scriptures in Irish, to those who understand no other language*, that I wish to become a subscriber to it. I have always thought that the only effectual plan for civilizing that rude people was to teach them Christianity, and bring them acquainted with the sacred scriptures; and that a number of zealous and simple teachers of the grand outlines of our common religion, if they could get access to the lower orders of the people, would effect more than either acts of parliament, or the wisest plans of any other kind devised by the most sagacious poli-

ticians; and though the present attempt be made by those, from whom I differ in some points of inferior importance, yet it promises fair to lead the way to attempts of more extensive range, and of more enlarged success: I wish, therefore, to cast in my mite, as an annual subscriber of One Guinea. I wish I could do more with propriety.

I remain, Yours, &c.

THOMAS SCOTT.

Aston Sandford, Nov. 4, 1816.

ANNUAL MEETING

OF THE

NORTHERN EDUCATION SOCIETY

THE committee met for the examination of the students and for auditing the accounts, on Tuesday evening, the 27th of August, at the Library, Little Horton; and on Wednesday, the 28th of August, met in the chapel at Bradford, at half past nine. Rev. T. Littlewood began by prayer. Essays "On Friendship," the "Evidence of Miracle," and "The Divinity of Christ," by Messrs. W. Perkins, John Jackson, and Jos. Gaunt, were then delivered. Public worship began at eleven o'clock. The Rev. John Jones, of Sheffield, prayed; the Rev. Isaiah Birt, of Birmingham, preached from Isaiah, lxii. 1.; and the Rev. Thomas Langdon, of Leeds, concluded by prayer. After the service, the business of the Society was attended to, and its affairs regulated to mutual satisfaction. Samuel Broadley, Esq. of Bradford, was chosen treasurer, in the place of their late worthy patron, James Bury, Esq. deceased. The liberality and kindness of Thomas Key, Esq. of Fulford, near York, excited very much the gratitude of the Society, for which they voted to him their thanks. Dr. Steadman gave a very favourable report of the application and general conduct of the students, and the business of the day closed to the general satisfaction of all present. The Rev. Joseph Kinghorn, of Norwich, to be requested to preach at the next annual meeting, and in case of failure, the Rev. Thomas Morgan, of Birmingham.

GENERAL

BAPTIST MISSIONARY SOCIETY.*

"CONSIDERABLE attention to the subject of missions to heathen nations has, for some time past, been excited in different parts of the New Connection. The Lincolnshire conference, after repeated discussion, concluded, that it would be more prudent, in present circumstances, to assist the Particular Baptist Mission, than to attempt a separate one. But the church at Nottingham, roused by some local circumstances, became more sanguine in the cause, and ventured to commence a subscription. They likewise recommended the subject to the consideration of the Midland conference: and that meeting addressed a note to all the churches in the connection, requesting them to attend to the subject, and send their representatives properly instructed, to discuss it at the ensuing association.

"The subject was accordingly brought before the association at Boston, in the form of a case from the Midland conference; and after considerable deliberation, it was resolved unanimously, 'That this association heartily approves of a foreign General Baptist Mission; and recommends it to the friends of the measure, to form themselves immediately into a society for the prosecution of this important object.'

"Encouraged by this resolution, several meetings were held, in the intervals of the business of the association, which were respectably attended. At these meetings a society was formed, under the designation of 'The General Baptist Missionary Society;' and a number of regulations respecting its object, and the means of pursuing it, were cordially adopted. Mr. R. Seals, of Nottingham, was requested to act as treasurer, and Mr J. Pike, of Derby, as secretary for the ensuing year: and a number of friends, in various parts of the kingdom, were chosen as the first annual committee, 'to diffuse information on the subject, to solicit subscriptions and donations, preparatory to the ulterior objects of the society; and to watch those leadings of Providence which may direct to the scene of future operations, and point out men suited to the work.' The zeal and liberality displayed at these meetings were highly encouraging, and afford good ground to hope well of the future success of this infant institution.

"As the committee will doubtless take prompt and effectual methods to make known the formation, nature, and regulations of this society to every church in the New Connection, we say no more at present. But as the noble efforts made by others, for carrying the religion of Jesus to the benighted nations of the heathen, have always claimed the peculiar attention of the editor of this mis-

* From the General Baptist Repository, August, 1816.

cellany, it will certainly afford him greater pleasure to record the progress and success of the General Baptist Mission in the General Baptist Register: and he trusts that the transactions of this newly formed society will give additional interest to his future numbers."

GLASGOW AUXILIARY TO THE BAPTIST MISSION.

Extract from the Glasgow Chronicle.

"On Thursday, November 28, 1816, the first annual meeting of the Society in Glasgow, auxiliary to the Baptist Mission and Translations in India, was held in the Trades hall, Glassford-street. The chair was taken at one o'clock, by William Cunningham, Esq. who was supported by the Rev. Dr. Balfour, and the Rev. Dr. M'Gill, Professor of Divinity in this University. The report of the proceedings of the society for the past year, was read by Mr. Buchan, the secretary, and Mr. Deakin, the treasurer, gave a statement of the sums received and remitted to the parent institution. After which, the meeting was addressed by the Reverend Doctors Burns and Mitchel, the Reverend Messrs. Carment, of Duke-street Gaelic Chapel, Barclay, of Kilwinning, Ewing, of Nile-street meeting-house, and Anderson, of Edinburgh.

"Though we do not profess to give a report of any of the speeches, we cannot deny ourselves the pleasure of adverting to what was stated with much feeling by the chairman, after he had received the thanks of the meeting. 'In what has been said by different speakers of the merits of the gentlemen who conduct the mission in India, I most heartily concur. Those who have spoken on that subject, however, know their character only from report; but I can speak from personal knowledge—from intimate acquaintance with the missionaries themselves. While in India, eighteen years ago, I often met with Mr. Carey in a small room of a private house, where he communicated religious instruction to a few poor natives. Little did I think then that a work so small in its beginning should, in a few years, excite such interest in the Christian world, or that I should have the honour of presiding in a meeting like this in the city of Glasgow.' He gave the most decisive testimony to the ability and zeal of the missionaries, and expected that from their labours, the most blessed effects would result to the immense population of India.

"One of the most gratifying spectacles exhibited by this meeting, was the merging of all party differences in the one great cause of the gospel; the speakers were of different denominations of Christians, yet they all united in recommending the cause of one denomination, not in the article from which it takes its distinctive name, but merely as promoting the truth in which they were all agreed. This is as it should be; and we cordially concur in the wish of one of the speakers, who said he hoped soon to see other denominations of Christians receive similar countenance and support from those who could not follow them in all their peculiarities."

WESLEYAN METHODISTS.

The seventy-third annual conference of the preachers in the connection established by the late Rev. John Wesley, was held in London, July 29, 1816, and following days. From the minutes of the Conference lately published, we copy the following general recapitulation of the number of members in the Society, and of the number of regular travelling preachers:

Great Britain	191,680
Ireland	28,542
France	35
Brussels	10
Gibraltar	63
Sierra Leone	129
Cape of Good Hope	42
Ceylon	50
West Indies	18,038
Nova Scotia, &c.	1,824
Number of members under the care of the British and Irish Conference	421,319
America—Whites 167,978	
Coloured .. 43,187	
	211,165
Total number of members in the Society throughout the world	632,484

There are 725 regular travelling preachers now stationed in Great Britain—132 in Ireland—96 in foreign missions, and 704 in the America Methodist connection.——Total of travelling preachers not included in the preceding account, 1,657. The increase of members in Great Britain in the last year is stated to be nearly 10,000; and in the West Indies 100.

WALES.

WESTERN ASSOCIATIONS.

The association was held at Fishguard, in the county of Pembroke, in June, 1816. The meeting was begun by prayer, by Mr. Thomas Davies, North-Wales. The letters from the churches were read, which stated extraordinary exertions and success in many of them. After this, Mr. Daniel Davies, Llanelly, prayed; and Mr. Thomas Morris, Penrhiwgoch, and D. D. Evans, Carmarthen, preached from 2 Cor. vi. 17, 18; Acts, xvi. 14; we concluded by prayer and praise.

Met again at seven, when Mr. David Philipps, Ffynon-well-nâ-buwch, prayed. Mr. Hinton, of Oxford, preached from Deut. xxxii. 9; and Mr. Robert Edwards, North-Wales, from 1 Pet. i. 5, concluded.

Met Wednesday morning, at seven o'clock; the meeting was commenced by Mr. Thomas Williams, Rhydwilym, and Lewis Lewis, Waunclyndaf: then Mr. David Davis, Aberduar, preached from Ezek. iii. 17.

Assembled at ten o'clock, and the meeting was begun by Mr. Timothy Thomas, Aberduar; then J. P. Davies, Ferryside, and J. Harris, Swansea, preached from Rom. viii. 34. Col. iii. 2.

Met at two in the afternoon; the devotional service was led by Mr. Simon James; then Mr. F. Hiley, Llanwenarth, and C. Evans, North-Wales, preached from Isaiah, xxii. 24, and xxv. 6, 7, 8.

Assembled at seven in the evening; and Mr. John Morgan, Blaenyffos, prayed; and Mr. Edward Roberts and Mr. John Edwards, North-Wales, and John James, Aberystwith, preached from Zech. xiii. 7. Psal. xl. 6, 7, 8. Rev. xv. 2.

Met Thursday morning, at eight o'clock; the devotional services were led by Messrs. Thomas Thomas, Aberduar, and John Reynolds, Middle-mill; and we agreed upon the following particulars:

I. Mr. John James read the letter to the churches, and it was agreed to have it printed.

II. That the churches at Llanfaes, Brecknock; Philadelphia, Cadoxton, Glamorganshire; and Bangor, Carnarvonshire, to have permission to go through the several churches which belong to this association, to collect money for liquidating the debts incurred by the erection of their new places of worship. The messenger of Llanfaes to begin collecting without delay, and to finish the latter end of September. The messenger of Cadoxton to begin October, and to finish the latter end of January. The messenger of Bangor to commence on Lady-day, and to finish before the next association. It is expected that each messenger will keep his time in the strictest manner, and that they will commence collecting in Glamorganshire, and conclude in Pemhrokeshire.

III. To excite the churches to make weekly collections amongst thomselves, towards the support of every important cause that belongs to them, such as the expense of erecting new places of worship, Abergavenny Academy, the missionaries in India; for it is deemed that a penny a week from every member of the Baptist churches, together with their well-wishers, would be sufficient to support the above causes respectably. If some members are too poor to contribute thus, others are opulent enough to make up the deficiency. And if any give to the missionaries only, these gifts should be kept carefully to that cause alone.

IV. To stimulate the churches to make their collections as ample as possible towards the support of the Baptist Academy at Abergavenny; and it is *expected that every church* will endeavour to contribute to this worthy cause, the utility of which may be evident to all. Several gifted ministers and preachers have been educated there. The institution is in the treasurer's debt, and many young men, of promising talents, can have no entrance into it, and the cause itself is in danger to become extinct; which, were it to fail, would cast reproach on the Baptist denomination.

V. That the next missionary meetings belonging to this association, will be held at Aberystwith, the last Tuesday and Wednesday of July, and at Cardigan the following Tuesday and Wednesday; where we expect Messrs. Henry Page, M.A. of Bristol, John Palmer, of Shrewsbury, and Jenkin Thomas, of Bristol, to come from England to the assistance of their Welsh brethren.

VI. That the next association is to be at Bwlch-gwynt, Carmarthenshire, on the second Tuesday, Wednesday, and Thursday of June, and the meeting to commence at two o'clock in the afternoon. It is desired, that the messengers will be there at the above time, to read the state of the churches; after which it is expected, that Messrs. J. Morgan, Newcastle, will preach in English, and T. Thomas, Aberduar, in Welsh. On Wednesday, John Herring, Cardigan, J. Evans, Pen-y-garn, in English, and H. Davies, sen. to preach.

Association at NEWTOWN, *(Casbach,) Monmouthshire, held on the 4th, 5th, and 6th of June*, 1816.

The meeting commenced on Tuesday, at two o'clock, by prayer, by Mr. Morris Jones, and the letters to the association were read. At six o'clock Messrs. Richard Roberts and John Edwards preached from Isaiah, xi. 10, and Heb iii. 1. Wednesday, the devotional services were led by Messrs. D. Richards, T. Thomas, F. Hiley, and William Lewis. Sermons by Messrs. James Michael and Thomas Davies, from Phil. i. 6, and Zech xii. 10. D. Saunders and D. Evans from Rev. xii. 16, and 1 Cor. xv. 3, 4, in English. J. Herring and C. Evans from Rom. viii. 32, and Luke xv. 17, 19. Thomas Morris and Robert Edwards from Rev. xxi. 1, and Mark, vii. 19. Thursday, Mr. T. Thomas prayed. It was agreed, that the next association be held at Llanwenarth, at the usual time.

Association at CEFN-MAWR, *Denbighshire, held on the 25th and 26th of June*, 1816.

Public worship began at six o'clock, when Mr. Abel Jones prayed; Messrs. T. Morris, and W. Evans, preached from Phil. iii. 3, and Isaiah, xlix. 8. Wednesday, the devotional services were led by Messrs. Edward Lewis, Robert Edwards, J. Blaeney, and T. Morris. Sermons by Messrs. R. Roberts, and T. Thomas, from Heb. ii. 11, and Col. ii. 15. J. Jenkins, and J. Evans, from Matt. xi. 28, and John, i. 12. J. Watkins, and C. Evans, from 1 Pet. iii. 18, and Acts, ix. 4—6. Edmund Rogers, missionary in Ireland, in English, and J. Watkins, from 1 Cor. i. 24, and Rom. xiv. 17. Concluded by prayer.

Association at LLANGEFNI, *Anglesea, held on the 3d and 4th of July*, 1816.

Wednesday, at two o'clock, a private conference was held. At six, Mr. R. Roberts prayed, and Messrs. T. Davies, and T. Morris, preached from Matt. xvii. 5, and John, iii. 14, 15. Thursday, prayers by Messrs. J. Morgans, E. Evans, J. Prichard, and E. Evans. Sermons by Messrs. S. James, and T. Davies, from Isaiah, lix. 89, and Micah, vii. 18. J. Watkins, and J. Jenkins, from Tit. ii. 14, and Prov. xvii. 17. W. Evans, and J. Evans, from John, ix. 4, and Psalm xlvi. 1. E. Rogers, in English, Robert Edwards, and J. Edwards, from John, xiv. 10, 1 Cor. xiii. 12, and Eph. vi. 18; and C. Evans concluded by prayer.

Association at BRINEPOOL *Pwllheli, Carnarvonshire, held on the 10th and 11th of July*, 1816.

Wednesday, at six, Mr. W. Evans prayed, and Messrs. J. Roberts, and J. Jenkins preached, from Acts, vii. 56, and Rev. xxii. 17. Thursday, J. Watkins, R. Rowlands, J. Jenkins, and J. Roberts prayed, and Messrs. J. Michael and T. Davies preached, Heb. xii. 23. 1 Kings, xviii. 21. Messrs. John Evans, and Joshua Watkins, Phil. ii. 8, and Gal. iv. 4, 5, and Messrs. E. Rogers in English, and Thomas Morris, Matt. xvi. 26, and Rom. i. 16, and the anniversary was concluded by prayer.—The additions to the northern churches in the past year are 200; and throughout Wales 1289.

NEW MEETINGS OPENED.

OLDHAM, LANCASHIRE.

On Friday, Sept. 6, 1816, a new Baptist meeting-house was opened at Oldham, Lancashire, under favourable circumstances. Service began at ten o'clock, A.M. The Rev. Thomas Littlewood, of Rochdale, read a portion of scripture, and prayed. The Rev. William Stephens, of Manchester, preached from Eph. iv. 5, One baptism. After the sermon, fourteen persons, who had been previously examined by the Rev. James Hargreaves, of Ogden, were baptized in a reservoir, near the town, in the presence of from eight to ten thousand spectators. At half-past two o'clock, P.M. the Rev. William Steadman, D.D. of Bradford, preached on the nature and order of a gospel church, from the first chapter of Revelations. After the sermon, the newly baptized persons formed themselves into a church, and sat down at the Lord's-table with many members from neighbouring churches, and the Rev. James Hargreaves presided. The elements were handed by the Rev. Thomas Littlewood and the Rev. Moses Fisher, of Liverpool. At half-past six in the evening, the Rev. Moses Fisher preached from 1 Cor. i. 23. All the services were very numerously attended, and conducted with great solemnity. A deep impression seemed to be made on all present. The brethen were edified, strengthened, and greatly comforted, by the rational hope of future success among a people so little acquainted with the gospel of Jesus Christ. Many individuals found it to be to them a good day. The Lord seemed to be there of a truth.

BROUGHTON.

To the Editors of the Baptist Magazine.

On Lord's-day, October the 20th, I preached at the opening of a place of worship at Broughton, in Hampshire, which has been rebuilt and enlarged, by the advice of nearly the whole religious neighbourhood.

I was struck with the conscientious regard which has been paid to economy in this simple structure, the expense of which amounts to something less than £600. and at least half of this sum is raised by the zealous efforts of the congregation. I recommend it, therefore, with a pleasing confidence, that the worthy pastor of the flock be encouraged in all his applications for the remainder.

JOHN SAFFERY.

Salisbury, Nov. 8, 1816.

ORDINATIONS.

BELLERICAY.

On Thursday, July 13, 1815, a Baptist church was formed at Bellericay, Essex; and on the same day, and in the same place, the Rev. B. Crowest, who, for the previous nine years, had been faithfully labouring among the people, was appointed to the pastoral office. The services by the Rev. Messrs. Eveleigh, of Waltham Abbey; Bain, of Potter's-street; Pilkington, (their former pastor) of Rayleigh; and Shenston, of London.

WHATISHAM, SUFFOLK.

October 30, 1816, Mr. James Farley was set apart to the pastoral office over the particular Baptist church at Whatisham, in Suffolk.

Mr. Cooper, of Stoke-ash, began by reading and prayer; Mr. Ward, of Diss, stated the nature of a church of Christ, asked the usual questions, and received Mr. Farley's confession of faith. Mr. Cowell, of Ipswich, prayed the general prayer; Mr. Shenston, of London, delivered the charge, from Malachi, ii. 7; Mr. Brown, of Stow-market, who is eighty years of age, addressed the people from Ezek. xlviii. 35; and Mr. Thompson, of Grundsburg, concluded in prayer. The hymns were given out by Mr. Payne, of Ipswich. When the service was ended, Mr. Shenston observed: "We have been indulged to-day to eat the fat, and drink the sweet, and it only remains now for us to send portions to those for whom nothing has been prepared." He then warmly recommended the Baptist Irish Society as peculiarly worthy of support, and proposed making a collection, which was cheerfully acceded to, and the sum of £4 12s. 8d. was given. In the course of the day, Mr. Brown remarked, that when he first began preaching in that neighbourhood, there were only three churches of our denomination in the county, and now there are twenty-two.

A Lord's-day evening lecture has lately been established by several of the pastors of Baptist churches in London, at No. 56, Bartholomew Close.

The room is large and commodious, and has hitherto been well attended.

Poetry.

An Elegy on the late Rev. A. Austin.

Strike the harp, tho' grief surrounding,
Bids the tear responsive flow;
Strains harmonious softly sounding,
Soothe the mind depress'd with woe.

Fond remembrance hovers o'er thee
Austin, when thy name we hear;
And the long esteem we bore thee,
Draws the sympathetic tear.

No strain'd eulogy, to raise thee,
Would the modest muse approve;
Whilst thy many virtues praise thee,
Richly fraught with acts of love.

Yet would friendship's aid, combining
With affection, raise the lay;
Hoping thus to check repining,
Whilst his worth we would pourtray.

Peaceful, mild, discreet, and feeling,
To the poor a constant friend;
Wounds of discord gladly healing,
Where thy influence could extend.

Those who sat beneath thy teaching,
Know thy labours souls to win;
Ever pointing out in preaching,
Christ the sacrifice for sin.

Evermore on Christ relying,
For his spirit and his grace;
Whilst the promises applying
To the contrite sinner's case.

Christian excellence adorn'd him,
Oft his grateful heart he'd raise
To the grace of God, which form'd him,
So to speak his Maker's praise.

Since he's call'd from hence for ever,
Let us hear the warning voice,
And as taught by him, endeavour
To make wisdom's ways our choice.

Left the cross—the crown he's wearing,
Mingling with the heavenly throng;
And his part with rapture bearing,
In the everlasting song.

Clerkenwell. J. T.

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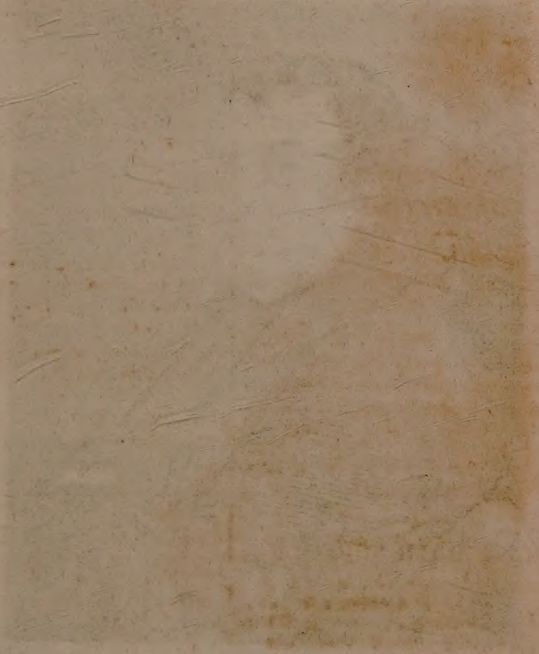

Linnell. p. inv.t

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